Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York
APR 16 1952

METHODISM AROUND THE GOLDEN GATE

(See Page 22)

April 16, 1952

FROM COVER TO COVER

Evelyn Grant Johnson of Auburndale, Mass., wife of Professor Paul E. Johnson of the faculty of Boston University School of Theology, discusses Universal Military Training in I WENT TO WASHINGTON. .... Page 3

An article from the German Methodist bi-monthly, "Der Evangelist," A WINDOW, A BASKET AND A ROPE, by Walther Zeuner, is translated by John H. Steinkraus, pastor of the Methodist Church of Newtonville, New York. ..... Page 5

THE SURVEY REPORT is considered by John W. Shackford, pastor of the Methodist Church in Churchland, Va., and former member of the curriculum committee of the General Board of Education of The Methodist Church. ..... Page 9

In THE UNAFRAID, veterans studying for the ministry are interviewed by Grace Nies Fletcher of Sudbury, Mass., daughter of the late Dr. Leopold A. Nies of the New England Conference of The Methodist Church. ..... Page 10

READERS WRITE

Immortality

The very fine article in the March 12th issue of Zions Herald by Joseph Earl Perry on "Immortality" brought to my mind the most persuasive essay I have ever seen on the subject. When, a few months ago, a friend who had tried every conceivable religious work to convince her atheistic nephew (a victim of higher criticism at Cornell University) asked my advice on books, I urged that she try this work, written about two hundred and fifty years ago by that outstanding Christian and writer of hymns, Joseph Addison, in one of his "Spectator Papers" (No. 543).

There he tells in what manner the famous surgeon Galen "was converted by his dissections and could not but own a supreme being upon the survey of his handiwork. . . . It is much more probable," says Addison, "that an hundred million of dice should be casually thrown an hundred million times in the same manner than that the body of any single animal should be produced by the fortuitous concourse of matter."

Helen M. Porter,
Rumford, R. I.

Strategic Or Redundant?

A group of ministers were conversing about the wisdom of replacing the burned-out Riverdale Church in Gloucester, when a critical note was sounded. So much has been stressed about the need for strategy in locating our churches that honest questions arose about this particular project. It was evident that the perspective of well-digested knowledge of the creditable history of the church, the definite needs of the present moment and the actual sense of tragedy that has been voiced by a sizeable community, was lacking.

However, the air was cleared dramatically when the Rev. Richard B. Skobe, pastor of Bay View, nearest neighbor to Riverdale, told what he thought. He lives close by and has keenly felt the loss sustained by the Riverdale community. He said the Bay View people gathered and discussed the situation very fully and felt they should do all they could to get that church rebuilt as soon as possible. Bay View might be called a small church, but its heart was so big that it soon collected and sent in $93.00 as an initial expression of anxiety and co-operation. Mr. Skobe was very modest about it but spoke with conviction, saying his people would be very unhappy until Riverdale is again able to care for its little children and the rest of their deserving congregation.

(Rev.) Maurice L. Bullock,
Boston, Mass.

No Authority

In a recent column (Zions Herald, February 27, page 12) my friend Hoover Rupert lifts up the value of verses 9-20 of the sixteenth chapter of Mark, saying that this "footnoted portion . . . is generally accepted as having been a part of the original manuscript." I cannot find much authority for this statement on the part of qualified Bible scholars. They rather teach that the original ending of Mark, if written by the author of the second Gospel, was lost and that a later writer, perhaps about the end of the first century, added verses 9-20. These verses reflect a theology and church pattern of considerably later development than that of the original Gospel, published about 65-75 A.D.

Dr. Montgomery J. Shroyer, in "The Synoptic Gospels," writes: "Some have felt that the postscript of Mark is lacking in the high quality of the rest of the Gospel. There are 'signs' which seem to be the test of faith: speaking with tongues, taking up serpents, drinking deadly potions, healing the sick. The fact that these 'signs' are lacking in the best sources should make us hesitate in building up a cult on such foundations. The general teaching of Jesus and the great words of Paul would hardly make these the greatest things in the Christian faith."

So far from lifting up these verses as important for Christian living and as "having been a part of the original manuscript," we should, I think, discount them as compared with the rest of the Gospel. That is why, in the Revised Standard Version of the New Testament, they are printed in small italic type as a footnote.

Despite the foregoing criticism, I wish to commend Hoover's columns for young people. On the whole, they are well done.

Lyndon B. Phifer,
Nashville, Tenn.

Solo-Connectional Style

Would you allow me to raise a few questions relating to your editorial on "Softening Evangelistic Punches?" (Zions Herald, March 12th, page 7.)

Will you admit that there has been a remarkable job done in the last 12 years by the Board of Evangelism? Have you compared this growth with that of the 25 years before? Have you sat in the past 5 general conferences and the 3 Northeastern Jurisdictional conferences and taken notice as to amount of time given and on the floor discussions entered into regarding the work of evangelism as compared to other Boards or concerns of our church? Have you compared the circulation and costs of publications of the Board of Evangelism with that coming from our publication interests?

If the Board of Evangelism were controlled, as I understand it would be under the suggested plan, by the overall committee of 31, how many of them, judging from the record of our gain of membership from 1900 to 1940, would be enthusiastic and thoroughly conversant with the work and methods of our present Board of Evangelism?

We are a connectional church. How did we get to be such a large church? Was it not by the so called "solo" method you referred to? If you will honestly and without bias get answers to the above questions, I believe you will have answers to your questions.

Blaine H. Gifford,
Erie, Penna.

I Went To Washington

EVELYN GRANT JOHNSON

IE TIME WAS 2:00 p. m. on February 14th, 1952. The place was the Senate Armed Services Committoom in Washington, D. C. This was the last day arings on the issue of Universal Military Training, epresentatives of different organizations from various of the country were gathered there to testify against ill. Among those was a committee representing the hens' International League for Peace and Freedom, achusetts Branch, composed of Mrs. Margaret Benof Wellesley, Mrs. Dorothy Billings of Newton Cennd the writer, of Auburndale, Mass.

here was little evidence that the Senate Armed Ser- Committee was an impartial committee. They were nitted before hearings as well as after to vote for this On the days when the hearings were for the issue, dance was 10, 7, 6, and 5. When testimonies were ssue, attendance was 4, 3, and 2. The number on the nittee is 13. At this last session where we appeared, the chairman was present. Just before we came tor Saltonstall put in an appearance.

here should be at least two functions of an Armed ices Committee: to help the Armed Services make an quate defense of our nation and to be aware when the ed Services overstep their prerogatives and threaten ring disaster to our international friendships and ecoic ruin to our inner well being. The first duty they ed to perform too well, but scarcely seemed to be re of the second function.

HE FOLLOWING STATEMENT was read. The time alloted was about ten minutes and the statet must be mimeographed for each member of the mittee and press present. "Representing the Massasetts Branch of the Women's International League Peace and Freedom, we have come today to express hope that Congress will not at this time nor at any re time vote Universal Military Training into our s.

This is not a new issue. From the beginning, Consses have debated it and have found it incompatible h democracy. We have seen what it has done to citis of other countries and do not want it for ourselves. hen Congress debates this legislation it is not merely sidering a crisis in world affairs but a crisis in democy itself. Our Constitution is based on the principle t the military power shall always be subordinate to the l law and administration.

Democracy possesses one privilege which must contly be considered. That is the privilege of voting it- out of existence. We believe we are now facing an e which opens wide roads to that possibility. We have n led to believe that the things we are fighting are totarianism and conscription, basic concepts of our enies. Every time we take over their techniques it is a ral victory for them in making us in their image.

Democracy to us means equality and freedom to all people to choose one's leaders, to criticize and make changes, to have a voice in the rules under which one lives, and to go on strike against injustice. The Armed Services represent the opposite of these. Democracies have been willing to sacrifice temporarily their constitutional freedom in times of international emergencies, but it is not the pattern we desire for our permanent philosophy.

"In a democracy the purpose of the government is to serve the people rather than to dominate them. The point at which service turns to domination is the slender thread that changes democracy to totalitarianism. We believe that Universal Military Training would put us on the dominating side of the ledger.

OUR GOVERNMENT HAS long resisted the control of socialism, which in its essence is a civilian control; yet those same leaders now promote techniques that lead us to military control. We believe it is the super-concentration of controls in government, whether socialist, capitalist or military, that decides the issue between democracy and totalitarianism.

"Though on the surface conscription might look like an equality of opportunity for every youth, it remains undemocratic. Equality is only one element of democracy. Freedom is another. Coercion does not become democratic simply because it is applied to everyone. Under such a standard Russia, Germany and Italy would be our guiding stars of democracy.

"We would like to give testimony to our faith in educational institutions as they have been evolved throughout history. We stand on a basic faith that the family, the church, the school and community are a good combination and have done a remarkable job in training citizenship capable of meeting daily demands and national crises. It is the inalienable right of every youth to decide his own vocation, his own education, and where these are to be. To relinquish these freedoms to military administration should be avoided. The very heart of democracy rests in the right of every man and woman to find his own way toward the goals he seeks.

"We are aware of the weaknesses in education. But this is the time to give nourishing support, rather than leave it starved because of shortages of material and personnel. A nation bled for militarism is rich soil for totalitarianism.

NO STUDY HAS yet given support to the claims that Military Training will be of advantage to the health, morals or the religion of young men. The recounting of experiences of men in the Armed Services too often reveals that if they retained their moral, spiritual and health values it was in spite of rather than because of military training. When one's discipline is planned toward the goals of suspicion, destruction and killing, moral values as they have been honored in our democracy suffer tragic casualty. They not only increase suspicions of other nations but increase our fear of ourselves.

"The Commission report admits grievous dangers to the morals of the men, but makes no provision to meet these dangers. To subject youth to situations that increase their dangers and decrease their democratic supports is one of our chief concerns. When youth are old enough to be entrusted with military living they are mature enough to be entrusted with democratic opportunities. Maturity is not achieved by authoritarian controls but by democratic responsibilities.

"Universal Military Training will be an economic liability. It will not supply trained men for crisis without repetition of training. To add another four billion dollars in one year and continuing billions for succeeding years is not an assuring prospect. Already our economic and personal lives are strained to the breaking point by the disproportionate expenditures for defense. The spiral must be checked before we lose faith in our leaders. We are not happy to see our industry and our cities becoming dependent on the Pentagon for their life line.

"The adoption of Universal Military Training at this time would be convincing to all nations, as indeed it would be to our own citizens, that we have given up constructive measures and believe that war is our expectation and plan. It would make our disarmament proposals seem insincere, and confirm the fears of the neutral world over our militaristic trends. It would help support the Russian propaganda that we plan a war. Every time we give evidence to Russia that her accusations are true, we have weakened our democracy in the eyes of the world.

"With these deep concerns on this crucial issue we have witnessed with alarm the slanting of the news toward Universal Military Training. Playing up the people and organizations for it, ignoring those against it, is not democracy. To find our taxes used to propagandize one side of this issue is hard to accept. We urge an investigation of how and why this situation exists.

"There are those to charge "idealist" for peoples who dare to believe democracy has another alternative to our present commitments. It is not so much a characterization of "idealist" or "realist" as what we are idealist or realist about. The Women's International League for Peace and Freedom believes in being realists for the ideal of democracy as against totalitarianism, for education as against indoctrination, world disarmament versus national militarism. We believe that the defeat of Universal Military Training would once again give us hope that these ideals might be real.

"May we express the hope that our leaders in Washington will keep the fact in mind that they are first and foremost representatives of the people, and only secondarily members of the Armed Services Committees."

During the question period Senator Saltonstall said: "Congress has already voted that there should be the co cept of Universal Military Training. The only questi before this committee at the present time is whether not to take this method of putting it into effect, or son other method."

Mrs. Johnson replied, "Oh, I didn't understand it th way at all. I thought that this Commission was to repo a plan for discussion, and if it was not satisfactory, the Universal Military Training would not be effective; I u derstood we had to have a plan that would be acceptab before it would go into effect."

Senator Saltonstall answered that she was correct, b the law was on our books at the present time. Mrs. Joh son went on to say, "If we found the right plan. Many c us feel that there can be no right plan, for Univers Military Training is wrong and to find the right logic fo the wrong thing is not what we are after. We are tryin to find the right logic for the right things in our demo racy."

Some other statements of the hearings that reveal muc are as follows: Mr. Karl T. Comp ton says, "I became seriously con cerned with this question when saw the precipitate demobilization o our military strength in the Pacifi and later at home. I felt such quic demobilization into a vacuum coul not but prove an invitation and a opportunity to any nation or com bination of nations which might stil have in mind an ultimate of worl conquest."

Mr. Smith, of the Amvets, gav his testimony for Universal Militar Training. Chairman Russell's bia is indicated in his answer. "Thank you, Mr. Smith, for a very inspiring statement. You have covered the is sues that, in my opinion, make it imperative that we institute such a set-up. You also refuted the spurious arguments that have been made so frequently against it." Should there not be some more basic standard of judgment than agreement or disagreement to decide what is spurious or inspiring?

After Mrs. Wright of the Federation of Women's Clubs brought her testimony for Universal Military Training, he said, "I am sure you are more representative of your group than are some of those who appeared here, because I happen to be a very humble member of a religious group represented by one of those witnesses who said his whole group was very violently opposed to UMT. I know I am not. I know that at least he didn't speak for me."

Since I too am a member of a Woman's Club, and Mrs. Billings appearing with me is the President of the Newton Federation of Women's Clubs, we wondered why Mrs. Wright was more representative of her group than the church people. It is seldom that anyone speaks for the whole group in a democracy, but rather for a majority and according to the principles of the organization. And it was for this purpose that I went to Washington.

"The penalties of mismanagement of enterprises owned but not operated by the government will be principally economic, while government operation . . . may work serious injury to our institutions, the evil of one being temporary; of the other, permanent and fundamental."

* * * *

"Theodore Marburg, The Man and His Work," Henry A. Atkinson, Morton Littman Printing Co., N. Y.

A Window, A Basket And A Rope

WALTHER ZEUNER

OU REMEMBER before the Apostle Paul was converted he was known as Saul of Tarsus, whose one ion was to destroy the Church of Jesus Christ. He etters of authority with which he started on his way amascus, to capture the Christians and have them ht to Jerusalem for trial and conviction. On his o Damascus he met the Lord Jesus, as recorded in inth chapter of the Book of Acts. In Damascus he onverted, and began to preach Christ as the savior n. Then the tables were turned, and the Jews took el how they might kill him.

e city of Damascus was a walled city with gates at n places. These were watched day and night by who would do away with Saul, should he attempt ve the city. But we find that the Christians of Damascus rescued Saul from the hands of his enemies by s of a window, a basket and a rope.

ese three things were necessary to help get Saul out e fortress of Damascus. Without these three things vould perhaps never have heard anything of the tle Paul, nor of his great missionary work, and would have had the precious epistles that he wrote. No t Paul frequently referred to this remarkable deliv-e. He writes of it in his letter to the Corinthians in manner: "In Damascus the governor under Aretas, king, kept the city of Damascus with a garrison, de-s to apprehend me. And through a window in a et was I let down by the wall, and escaped his hands."

ese three things are necessary — a window, a basket n rope — for every one who wishes to be rescued. We ave been prisoners in a sense in the fortress of the e of this world. Oftentimes unawares, we become isoned in the fortress of despair and worry and habit-in. We must confess we do. But thank God for the el of the window, the basket and the rope.

HE WINDOW: Every house, no matter how small, every prison cell, has at least one window. What is urpose? First of all, a window is for the purpose of g light into the room. Light is so important to life. s said: "I am the light of the world. He that follow-me shall not walk in darkness, but shall have the light fe."

condly, a window gives one a view of the outside. a symbol of an outlook into freedom. Imprisonment ys implies the loss of freedom. The longing for dom never leaves us; it never dies. Sometimes a book be a window that gives an imprisoned soul a vision al freedom. That was the case in the life of David ngston, who after reading the Bible, was enabled to g the freedom of the children of God to thousands egroes in dark Africa. John and Charles Wesley found freedom through the books they read, and in turn ght the freedom of Christ to unnumbered thousands. window may have a different shape or form.

he best illustration of our blessed Lord Jesus Christ for every one who is a prisoner of sin, is that He is a window through which one sees God. Jesus said: "He that seeth me seeth Him that sent me." If you wish to know what it means to have the liberty to which you are called, then look through the window of Jesus Christ, who is the light of the world. There you will have a vision of freedom.

But the window in the city wall of Damascus was not only a means of outlook for Paul the captive; it was also a way out of his captivity. And that is just what Jesus Christ is for you and me. He says: "I am the way," the way out of the captivity of sin. And He is the only way out.

THE BASKET: This was as necessary as the window. And the basket was there, although Paul had done nothing to obtain either the window or the basket. If the window is a symbol of the vision of freedom, then the basket may be a symbol of the means to freedom.

Is not the church like that basket, a means of salvation? No one has yet found a perfect, ideal church. Nor was the church at Damascus perfect. Some churches are too high, some too low; in some churches the service is too liberal, in others too ritualistic. In some churches there is warmth and intimacy, others are cold. The church must ever strive toward perfection.

The soul that longs for salvation does not seek the ideal church, but asks for the way of salvation, the word of pardon, the road to freedom. As long as a church is a means for the eternal salvation of souls, she bears the seal of divine right of existence. If a man must get out through a window, he will not despise the basket, but will be grateful for this means of rescue. And a basket is always at hand. Even though it be a simple, well-worn basket like our good old Methodist Church. There are other church baskets than we Methodists. But what of it? The important thing is that the basket be at hand at the proper time for such who need it, in order to gain their freedom. The church is a proof that salvation is possible.

THE ROPE: The last item, the rope, is not mentioned by the apostle in the description of his rescue, but it is implied. The rescue could not have been accomplished without it. If they had thrown the basket out of the window without the rope, the rescue would have ended in death. The rope was as necessary as the window and the basket. On one end of the rope was the basket, and on the other end there were human hands, living, loving, strong, brotherly hands.

In order that the prisoner may gain his freedom through the window, the basket and the helping hands are needed. The window is there; Christ is given us of God. The basket is there; the church which was established by Him, that she may be the body of which He is the head. Will you not be a hand that holds the rope and help rescue some one?

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY — CLAIR M. COOK
CHARLES D. BRODHEAD — RAYMOND H. HUSE
H. ELLIOTT CHAFFEE — CHARLES M. MCCONNELL
J. EDWARD CAROTHERS — HAROLD W. RUOPP
MAEANNA CHESERTON-MANGLE — RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXX — Boston, April 16, 1952 — NUMBER 16

Sit Down And Give In

The President's seizure of the steel mills last week indicates a basic struggle ahead in the matter of wage and price negotiations. If it is true that the steel workers have not had a pay increase since 1950, then the rising price index since that time would most certainly indicate that they should have a wage increase. At the same time, the government's seizure of the steel mills does not accomplish the wage increase, nor does it allow the price of steel to be raised. Steel prices, profits and dividends to stockholders remain unchanged, according to the Secretary of Commerce.

In the meantime, Mr. Truman has said that while the government is in charge, the owners and the labor union leaders are to come to Washington, sit down, talk it over and somebody — preferably the owners — must give in. It is the application of compulsory arbitration, and both in theory and in practice we question seriously the effectiveness of this procedure.

The fact seems clear that if the government is to control prices under the OPS, it cannot play politics with wages. There is strong suspicion that the latter is being done in this case. The consumer — and he is also the wage earner — suffers the constant threat of inflation if this is to be settled on the basis of the Administration's current practice. So long as the government is to control the industry, the chances for mediation between the steel companies and the lab unions seem to be slim. The fact that the railroa are still under government control after more than reasonable time for the settlement of wage disput gives sufficient evidence to raise these doubts.

Hurrah For Dr. Conant!

President James B. Conant of Harvard has made a other great speech in behalf of democracy. Speakin last week to 5,000 school teachers assembled here i Boston, Dr. Conant warned that "a dual system schools with tax money flowing in some form t private schools seems to be a possibility in some pe ple's minds. I think it important that the hostil critics of the public schools of the United States b made to show their colors."

Giving us further cause for cheers, Dr. Conant sai "We do not have and have never had an establishe church. To my mind our schools should serve a creeds. The greater the proportions of our youth wh attend independent schools, the greater the threat t our democratic unity. Therefore, to use taxpayer money to assist such a move is, for me, to suggest tha American society use its own hands to destroy itself.

We cannot add one iota of impressiveness to a that Dr. Conant has said on this vital subject, excep to add our hearty and enthusiastic Methodist "amen!

We hope that some of these good people in Prot estant circles who are flirting around the edges of thi problem will also take heed. The teaching of re ligion must of necessity be sectarian; the teaching o religion in public schools, or on public school time is most certainly destined to run afoul at this ver point. It is clear that the inadequate programs o released time religious education on public scho time create "group cleavages," and that sin alone un does whatever meager benefits might be claimed fo that system.

The increasing demands for tax support for par ochial institutions must be faced squarely, but we can not protest this matter honestly if we are guilty o expecting the state to provide the framework for th teaching of religion. It is the business of the church to teach religion, and if we are to enter into half-wa measures with the state in doing this task for us, the there is no logical line of demarcation between th church and the state. Nor can we be charged wit fostering "godless education," if the church is doing what it should be doing in promoting a virile pro gram of Christian education under its own sponsor

To compromise on this point is to invite in-ement. As citizens we must go to the defense of c education in America; as churchmen, we must cover the vitality of Christian education and ac-hat opportunity as a responsibility of our church-ship.

Ohio For Ohio

cently the Ohioans sent to all Methodist Gen-Conference delegates a report on the efforts to lish church headquarters in Columbus. The Council of Churches has an energetic full-time utive who for the past twenty-five years has been ling his efforts vigorously to establish a "Temple ood Will" in Columbus for all of the offices of National Council of Churches, and all of the of-of the denominations belonging to the National ncil.

ow let it be said, we like Ohio! Let it also be that we like Columbus! Some of our paying cribers live in that fair city and that fair state — we do not, did not, nor ever expect to like the of national headquarters for anybody anywhere! estantism cannot be confined to central head-rters — indeed it must never allow itself to be-e centralized.

e Methodists refer to our ordained conference nbers as "those in the travelling connection." en a minister is "located," it means that he is not ng full time to pastoral duties. It may well be the traditional meaning of "travelling," and ated," has prejudiced this editor — but if that be hen he admits his guilt joyfully.

he Ohio "Temple of Good Will" reports that the hodists of Ohio overwhelmingly favor establish-t of national headquarters in Columbus, Ohio. say, good for Ohio, and congratulations on the alty of our Methodists of Ohio who believe in io; but we must continue to protest the whole idea we don't like what happens when too many execu-s get assembled in one building!

Christians Supra-National

Methodist missionaries from 27 nations met recently two weeks at Colorado Springs, Colorado to dis-s the centrality of the church. They paid attention the fact that millions of people throughout the rld are giving their first allegiance to movements ich seek "atheistic, totalitarian, or materialistic so-lutions to the world's economic, social, religious and cultural ills."

Over against this trio of powers seeking to dominate the mind and soul of man, the missionaries said that the Christian gospel stands with its millions of followers. The Christian because of the nature of his faith must, of necessity, be in direct conflict with communism, fascism, racism, imperialism, any tyranny, and any degradation of human personality. His conflict is not to be armed by the sword, but by the spirit.

Refreshing indeed was the absence of resolutions passed by the meeting to solve the world's problems. Rather, the missionaries decided upon questions which they will ask missionaries to discuss for the next two years in order that there may take place a world-wide "self-searching analysis" on how the Christian must do his work. It is certain that the Christian must go forth in the name of Christ, and not in the name of any other power.

Volume 8 Is Ready

The second volume of *The Interpreter's Bible** goes on sale next Monday, April 21st. It is volume number 8, but is the second volume of the commentary to be published. The first to be published was volume number 7, and it included the full commentary on Matthew and Mark. Volume 8 completes the Gospels in the presentation of Luke and John, and with the same high quality of workmanship; one has the feeling that his library is most efficiently enriched. George A. Buttrick, John Knox, A. MacLean Gilmour, Walter Russell Bowie, Paul Scherer, Arthur John Gossip, and Wilbert F. Howard are the writers of these latest commentaries. Not only will the preacher find whole new areas of understanding of the Gospels, but churchmen who want to give serious study to their Bibles will want to own this amazing work.

George A. Buttrick in writing on how to use the Interpreter's Bible says, "The very paper on which the Commentary is printed has been chosen with costly care for its lasting whiteness, lightness, and strength; and the bindings likewise have durability corresponding to their worthy and attractive appearance. Yet these externals only hint the inner treasure, for there is hardly a page that does not lead out and on, like a Columbus voyage, into a new world."

---

*"The Interpreter's Bible, Volume VIII (Luke, John)," Abingdon-Cokesbury, Nashville, Tenn. Price, $8.75.

What Is Profane Living?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR MAY 4th.

SCRIPTURE: EXODUS 20-27; MATTHEW 5:33-37, 23:16-22.

Varieties Of Profanity

Profanity is usually understood to be taking the word of God in vain. The commandments indicated as much in these words, taken from the book of Exodus: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The extent to which profanity is indicated in speech is appalling. It has oftentimes become a language in itself. We hear the name of God and Jesus Christ spoken so irreverently and carelessly that we scarcely notice the words spoken. Much of this is a matter of habit and comes out of a restricted vocabulary. People express the most violent anger and oftentimes the most casual feeling in profanity of speech. It has become so common that little notice is taken of it and it indicates a carelessness of speech which reveals looseness of character.

Very little thinking is done in the use of speech which flows so easily from profane lips. When one stops to think how utterly inconsistent it is to select the name of God to emphasize one's anger and contempt, as well as surprise, along with a variety of other feelings and meanings, it is a wonder that we continue to use God's name so carelessly. When we speak of Jesus Christ irreverently and link it with the most base and vulgar language, it is something more than sheer carelessness of speech. Profane speech is one variety, but there is another kind even more serious. This we may call profane living. To get behind the words used in profane speech and detect careless living is not too easy. At best it is irreligious living. It indicates that one has a careless and wrong attitude towards God. It is impossible to worship God when his name is used to express hatred, and all kinds of disrespectful attitudes towards him and our fellowman. In its essence profane living is ungodly living.

Human Life Is Sacred

No matter how profanely we may seem to live it, human life is essentially sacred. When you consider life at its best you are amazed at its value. To live it carelessly and with the wrong attitude towards God is one of the most serious sins we can commit.

One of the most tragic things about profane living is that it reveals a lack in self respect. We should think well of our own selves if we expect others to respect us. We can go further and say that out of our own self-respect may come respect for others.

It is a basic Christian belief that God created man in his own image. We bear in our body as well as in our spirit the image of God. To regard oneself as cheap and worthless is a low type of profane living. To treat God with disrespect by reflecting such an attitude to oursel is still lower in the scale of living.

Religion helps us to see the sacredness of human li It furnishes us with an understanding of life's purpo It gives us a vision of something worthy to strive for the development of our life. It furnishes us with go outside of ourselves and prompts us to use our lives f the welfare of other people.

It is interesting for us to note what the ancient Hebre regarded as profane. Certainly taking the name of G in vain is profanity. Certain penalties follow the brea ing of this commandment and they were listed in the o Hebrew law. Jesus went further and said "Swear not all." He gave the word deeper meaning than it had ev in the Old Testament, and he held no easy attitude t wards either profane words or profane living.

Jesus gave us an example of sacred living which h stood throughout the ages. His regard for a human b ing stands as the standard for our own attitude towar life. If we can approach something of the sacredness i which Jesus held human life we shall not grow carele in our words or life.

On The Taking Of Oaths

It was customary for the Hebrew people to bind a ba gain, or make a deal and seal it with an oath. They fe into the habit of making this a rather careless and routin practice. Jesus cautioned his followers that they shoul not forswear and make careless oaths by heaven, nor th earth, nor Jerusalem, nor by their own head. He ende his warnings in these words, "Thou shalt perform un the Lord thine oaths."

Swearing in the form of taking oaths by the temple an by the altar was not sanctioned by Jesus. We have pu so much emphasis upon loyalty oaths and raising th right hand, or placing the hand upon the Bible an swearing that we will tell "the truth, the whole truth an nothing but the truth," that we have made the whol process of taking oaths seem futile. We are loyal at hear or we are not loyal at all. Out of the inner life comes th validity of our words and we cannot make them mor valid by raising the right hand and repeating some magi words to give weight to our words.

The substance of his teaching about taking oaths to bin oneself plainly indicates that Jesus considered that an oath should be taken seriously and directed to God reverently. This means that the careless use of such oaths as "by God" and "by heaven" are not to be used in a profane manner but as a serious act of worship. What a change it would make in ordinary conversation if people who swear would stop long enough to realize that an oath taken in the name of God is a binding obligation!

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

The Survey Report

JOHN W. SHACKFORD

AT A GREAT body, with so many functions, and rowing at so many points as is The Methodist ch, should undergo continual change, and stand in of readjustments as it develops, few would question. there are overlappings and duplications, most will . The general reasons that prompted the appointment e Survey Commission are not hard to understand.

e Report shows an enormous amount of work done e Commission and its employed business firm. The recommendations in this Report, taken all together, d affect the functioning of The Methodist Church most every point of its life.

nong these recommendations there must be many ble suggestions that ought to be examined for all they are worth, and put into operation where they een to be practicable and wise. The General Conce will, doubtless, provide for the continued study of elements in this Report, which could not be safely ted without very much more specialized study, and other angles, than it was possible for the Commis- or its professional consultants, to give.

e General Conference certainly would not have time gest this report, as a whole, and understand all that t result from putting the whole into effect immedi- . In fact, it is no reflection upon any concerned to that it is doubtful, not to say impossible, that those compiled this voluminous report could have imagined ull import of putting all of its recommendations into t.

HERE ARE TWO dangers, of a general sort, in this report, that will hardly escape the attention of any ful reader: one is the danger of the wholesale adop- at one time of a vast number of radical changes, not arefully considered, that would affect the life and dest- of the whole church. The wise surgeon does not ad- too many major operations simultaneously, lest the nt should not survive.

he other is, that should the patient live, he would o constricted and regimented, under super authority, normal initiative and growth will be seriously re- ed and discouraged. It is hardly conceivable that any rdinating agency of 32 persons could exercise wisely, be safely entrusted with the vast powers that the Re- recommends should be placed in the hands of the ordinating Council. It should be noted in this con- ion that the Executive Secretary of this Council is to he same as the Executive Secretary of the Council on rld Service and Finance, the other Super-agency rged with vast authority over all the agencies of the urch.

here are problems of overlapping and duplication, and, btless, of waste at points. These evils ought to be cor- ed, if possible. But let us be well assured that the evils will result from too great regimentation and over- tralization of power, will be vastly greater. If a Protestant church should take the course away from democracy, and a proper measure of freedom on the part of its members and its several agencies, it would surrender that which is its peculiar genius and heritage.

THESE, AND NUMEROUS aspects of the Report that call for the most careful examination, I must leave to the consideration of others in order that I may have space to call attention to tragic results that would almost certainly follow in the field of Christian Education from the changes recommended. Having spent many years of service in this field, in numerous capacities, and having served on the General Conference quadrennial Commission charged with achieving unity in the educational agencies of the Methodist Episcopal Church of the South, I feel that I have a responsibility for speaking out against what I regard as some ill-advised, and evidently not carefully thought out recommendations in this report, recommendations that, if put into effect, would, as I see it, set back our program of Christian education for a quarter of a century.

The report recommends: "Discontinuance of the present Board of Education as an active organizational unit. The functions of the editorial division in connection with church school literature are placed in the Board of Publications, the division of the local church (along with the Board of Evangelism and the Board of Lay Activities) in the Department of the Local Church. The division of educational institutions becomes a separate board."

Can it be that our church leaders do not realize that aggressive secularism has brought about a crisis in American education, and that the preservation of our Christian culture, our free institutions, and of the church itself, all of which rest upon Christian beliefs, is imperilled?

SURELY IT MUST be evident that the problem of providing Christian education on all levels, from the local church and community to the university and theological seminaries, is second to none in the entire program of the church. And is it not clear that the prestige and strength, and thinking together of one great unified Board of Christian Education in the church, covering the whole range of its educational program, is both needed and necessary?

Not only does this report recommend entire separation of higher Christian education from "common school" Christian education (there is no space to discuss the close inter-relatedness of the two), but goes so far as to separate the program-making function and the curriculum-making function, as these relate to the local church. A surer way of carrying our program of Christian education a quarter of a century backward, than this dismemberment, I can not imagine.

There is a tenuous relation suggested by the Survey, it is true, between the agencies representing these two functions, as if they were very distant cousins. And there is a

curriculum committee. But the constitution of this committee, with only five of its seventeen members from the board representing the church school, is not properly constituted to prepare the curriculum of the church school, and would not, I believe, function either harmoniously or efficiently.

There seems to be the assumption that as compensation for the vivisection of our educational program the plan will provide unification of the local church program by placing the Board of Christian Education (now limited to the local church program), the Board of Evangelism and the Board of Lay Activities in one Department of the Local Church. But if unity in the local church program is the justifying end of all this, why leave out other boards that impinge fully as much upon the local church, and must in large measure function through it?

Would not the purpose of achieving greater unity in the local church program be far more adequately achieved there were set up a representative body from all the boar concerned, to serve as a clearing house? This wou then be a sort of House of Representatives, seeking harmonize all the programs that come down to the lo church, and recommending ways of avoiding undue ov lapping and unnecessary duplication. But it would n be a super-board exercising arbitrary power.

The commission could hardly have had the time to e amine very carefully all the implications of the many re ommendations to which they have given their formal a proval. Certainly, the General Conference will not ha the time to do so. I am confident that the members the General Conference will not be rushed into ill-advis and hasty action. However great the felt need for c ordination of programs, it does not follow that this repo recommends what is desirable.

The Unafraid

GRACE NIES FLETCHER

IT TAKES COURAGE to choose to be poor today, when the measure of a young man's success is the number of electrical gadgets he can provide for his bride, the size of his deep-freeze locker, electric dishwasher, and television screen. Yet there is a growing revolt against this robot philosophy. A most curious phenomenon of our present-day economy is the increasing number of young business and professional men who have already achieved financial success in banking, law, aviation, even in letters and the drama, who are deliberately deserting these jobs to study for the ministry of the church, a notoriously under-paid profession. The trend is not local; Protestant schools of theology are being crowded to capacity all over the country, from Maine to California, from Massachusetts to Colorado.

"These are no dewy-eyed adolescents," an admissions' official of one New England school of theology analyzed this unprecedented influx of students. "Most of them are mature men, many with wives and families for whom the additional years of study by the father may mean actual hardship. But we could have filled our dormitories this year two and three times over."

The question inevitably arises, is this merely post-war panic or a new trend in evaluating success? Is this rush toward religion only the frantic urge of the insecure to have something bigger than he is to hold onto in these troubled days? The popularity of books on "Peace of Mind" and allied subjects, the rise of the religious columnist in our daily press, are straws riding the current of emotional unrest, the rising tide of fear. Could this trend toward the pulpit be a subconscious grasping for security?

The best way to find out the answers to these queries, it seemed to me, was to talk to some of these young men themselves, to find out what they were thinking — and why. Since Cambridge and Boston have more graduate students to the square foot than any other place I ever heard of, I hopped into my jallopy and rattled in that direction.

At the Episcopal Theological School in Cambridge, talked to a former exporter from California who, althoug still under thirty, had been earning approximately $12,00 a year running his own business; to an automotive en ineer who had given up a salary of over $9000 annually to a graduate of Harvard Law School who had turne over to his partner a large and flourishing clientele, i order to study for the ministry; and to a score of simila students. The first common denominator of their e perience which had brought them out of the pew into th pulpit seemed to be that they had all seen active duty i the war.

"There is nothing I hate more than a do-gooder!" on student said with horror. "I'm selfish in this thing. think the ministry is the best place for me. When I wa driving an ambulance across North Africa, I found ou that there are needs more important than money. A desperately wounded man doesn't want a check for a hun dred thousand; what he needs is blood plasma and faith . . . faith in God and in the medical corpsman. Th United States is in a similar situation today; it is suf fering from shell-shock, spiritually. And so would I b unless I did something about it. When I got back to thi country and found 'business as usual,' I could hardly be lieve it. I went back to my job but I was restless, un happy."

THE PULPIT IN old New England used to be th fighting voice of America; it could become so again he decided. So he threw up his job and came to theo logical school to learn how to use the new weapons in the war against apathy. That's why calling him a "do-gooder" is "fighting words;" this wounded United States that is to be injected with the plasma of faith in God belongs to him.

These young men feel that it is because we have had a spiritual vacuum in this country, a negative attitude, that communism has been able to rush into so many high

s. A positive faith in God and in our free, demo- way of life is the only answer to the challenge of ow. As one of these new theological students put me, "While we are arguing about whether or not to he atom bomb, we are already being invaded in- usly. Fear is a far more potent weapon than we in Hiroshima, for it is an invisible poison gas which yzes before we even begin to fight back. We've got ht fear with a positive faith."

NE NAVY CAPTAIN applying for entrance at the theological school put his reason for choosing the stry this way: "For many years I have been engaged orks of destruction; from now on I hope to put my ts on the constructive side." Another former marine essed that he was entering the ministry partly because Mormon chaplain he had during the war. "He never much about his religion; he just lived it," the theo- al student explained.

hese are realistic, determined, dedicated young men have won one war and have found that this is not gh. The cold war at home appalls them because man in the street does not realize his danger — not peril of atom bombs but the danger of being defeated his own apathy. Never before has a generation of ng Americans been so scattered over the face of the n, has had the opportunity to see from Europe to the results of a materialistic philosophy. As one logue said passionately to me, "Why do people pray ely for peace and yet not do anything about it? Do think God is going to pop down from heaven and e a wand at Joe Stalin?"

reeds mean very little to this new type of young min- . What he is after is a practical religion that will find way into the voting booth; that may even, he hopes, ence the foreign policy of these United States. One ege graduate who had spent nine years in the state de- ment in Washington working his way up to an ade- te salary gave this up to enter the ministry, where he be lucky if he gets $3500 and house, because, "We never have peace till we quit quibbling over trifles. ericans must be taught that the Chinese man in the et is not a 'yellow peril' but a family man who wants ctly the same things as the householder in Smithville, .A. Our great battle is against our fear of each other. will get a permanent peace only when free-born sons God talk to each other as equals, whether they be white, k, brown, or yellow."

HIS PASSION TO throw off fear and to tackle our problems, both national and international, by means a positive faith was shown in the life stories of nearly the twenty-one theological students I talked with at ston University to determine why they had given up d jobs to enter the ministry. This is one of the largest duate schools of theology in the country, with nearly students; this enrollment could have been doubled ring the past year if there had been sufficient classroom l dormitory space, so great has been the number of licants.

The challenge of the difficult and dangerous has always appealed to youth; but these young ministers are different from the dreamy idealists of former generations in that they are "converted realists." They have watched the scientific fact-finders reluctantly blowing the world to bits because they see no other way out. These young ministers think there is something more powerful than atomic fission; it is the drive of the Christian ideal of brotherhood. They are convinced that this nation must become and act really Christian or our blundering world leadership will inevitably stumble to destruction, and carry democracy and the United States along with it. To bring this realization to the people of America, to preach a positive, fighting Christianity from the pulpits of our country, seems to these young men more important than making a fortune for themselves. Because if they fail, there will be nothing left anyway.

One of the most interesting and significant angles of this post-war trend toward the church is the attitude of the "young intellectuals," the writers, painters, actors, and poets who are finding expression in the pulpit rather than in writing unpleasant books about blood and guts. After the first world war, many of our sensitive, talented young men were so throughly disillusioned by a war that settled nothing and the fat peace that followed, that they took refuge in bathtub gin and jazz and in writing in terms formerly reserved for bad little boys on back fences. Our young men today are more mature.

ANOTHER PROOF OF the realism with which these new theologues are facing life was that, among the many with whom I talked, there were so few conscientious objectors. Though all the students defended furiously the objector's democratic right to believe what he wished, their own approach to whether or not a Christian should carry arms was more practical. "When nearly sixty cents on the tax dollar today is going to pay for wars, past or future, any man who pays an income tax is killing just as surely as the soldier who fires a gun," an ex-Navy theological student pointed out. "The only difference is that many conscientious objectors have jobs where they save their own skin. We have to share the responsibility for wars whether we want to or not."

Is it worth it, the struggle these young families are having whose husbands have given up well-paid jobs for a ministerial stipend? Who will never again live under their own roofs but always in parsonages with only fish-bowl privacy from prying parish eyes? Who will be lucky to afford second-hand cars? All because they believe in the peace that passes understanding, which must change men's hearts to a positive faith if we are ever again to know any security, either as individuals or as a nation.

"It's too late. A bomb from Moscow may wipe me out tomorrow," the middle-aged defeatists argue, glumly. "So I spend my savings on a bigger car, a dishwasher for my wife, and live while I can, the best I can." But these young lawyers, business men, aviators, and writers, these Navy ensigns, Army corporals, and Marines who have turned to the church as the most realistic approach to a safer world, think there is still time.

Library of the
UNION THEOLOGICAL SEMINARY

What Lies Behind The Unity Talks With Methodists?

In recent months a Commission of the General Convention, on approaches to unity, has been meeting with a similar Commission of the Methodist Church.

The latest meeting, at the end of January, was in Cincinnati. These conferences, for a while with the Presbyterians and now with the Methodists, were authorized by repeated resolutions of the General Convention of the Episcopal Church.

Presumably this is what is meant by the subject of an address entitled "What Are They up to Now, instead of Union with the Presbyterians?" The talk is one of a series planned by the laymen's union for the maintenance and defense of Catholic principles, an active group in Philadelphia.

Some of the background of the talks with our Christian brethren of the Methodist Church, looking toward reunion, ought to be borne in mind.

Evangelical Movement

The Methodist Church historically is a product of an evangelical revival in the Church of England, in the eighteenth century. It was once bone of our bone, and flesh of our flesh.

The Rev. John Wesley was a priest of the Church of England until the day of his death. Methodist groups he helped to form in Great Britain and in America were part of the Anglican communion. Not until after he died was there a division.

Wesley would gladly have had an English consecrated bishop to take charge of the missionary work begun in this country, but it was denied him. The Bishop of London, in 1784, considered himself forbidden by law even to ordain men to serve in America. They could not well take an oath of allegiance to the King of England! And the then head of the Church in Scotland refused to assist in the consecration of a bishop for such clergy.

This was in the period between the American Revolution and the organization in 1789 of the Protestant Episcopal Church in this country.

No Vital Differences

Dr. James Thayer Addison, in his history of the Episcopal Church in the United States, says the Church of England was the poorer for having lost the Methodists, that no vital differences were involved, and that blame for the loss must be laid at the door of the eighteenth-century bishops who were scandalized by the fervor and zeal of their fellow-churchmen. The latter did not "conform to the humdrum pattern of the Church's tame existence."

Wesley saw that this coldness to a living faith, on the part of the English clergy, was alienating his followers and moving them in the direction of "secession." There was no break while he was alive, and he worked against the tendency with all his power. Nine months before he died, he plead with his preachers: "In God's name, stop there. Be Church-of-England men still! Do not cast away the peculiar glory which God hath put upon you and frustrate the design of Providence."

Once more, shortly before his death he said, "I never had design of separating from the Church. I have no such design now. Nevertheless, in spite of all I can do, many will separate from it; although, I am apt to think, not one-half, perhaps not a third of them. . . . But in flat opposition to these, I declare that I live and die a member of the Church of England; and none who regard my opinion or advice will ever separate from it."

What are they up to now? It may be they are trying to find a door whereby a daughter church may rejoin her mother communion. Perhaps it is to help fulfill a prayer of our Lord "that they may be one." — *Reprinted from The Protestant Episcopal Standard, March, 1952.*

Servicemen's Kit

Nashville, Tenn. — "To do something for the welfare of the more than 300,000 Methodist youth and young adults and of many of the hundreds of thousands of unchurched youth in military service, is one of the greatest evangelistic opportunities which the church has faced in a long time. . . . We must not dodge this responsibility. We must gear our local church program to include it. We must help all groups within the church to realize this problem and any responsibility to it as an integral part of their ongoing experience." This is the conclusion reached by the group of staff members of the division of the local church, General Board of Education, appointed to work out plans for aiding men and women in the service.

A project recently completed by the group is a "kit" to be presented to those inducted into the armed services, preferably before the person leaves home. The kit has been prepared jointly by the youth and adult departments of the board. It contains six items: (1) a booklet outlining the opportunities and dangers that will confront persons entering the armed services; (2) a special undated edition of "Power," a devotional periodical for young people; (3) a booklet "What Do Methodists Believe?;" (4) a small calendar which serves as a reminder to wri home; (5) a pamphlet on vocational intere "Keep That Dream Alive;" and (6) a ca of introduction to the chaplain.

Laurel Park Program

The Rev. G. Albert Higgins, superinten cent of the Springfield District of The Meth odist Church, has announced the program Laurel Park summer assembly and the Chri tian Life Institute, August 17-24th. The Sun day preachers are Dr. Royal D. Bisbee, a sociate pastor of Glendale Church, Everet Mass., and Dr. G. Albin Dahlquist, super intendent of the New Bedford District. musical festival will be included in the fina Sunday afternoon service. The Rev. Cla ence F. Avey of Athol, Mass., is institut quest preacher.

Those assisting are the Rev. Ralph C. Cran dall, manager; the Rev. Elmo F. Young publicity; Mrs. Dorothy Smith, registrar John T. Bone, Jr., director of music, assiste by Mrs. Marion Bone, accompanist, and Mr and Mrs. Robert W. Brown, soloists; Ralph E Warren, recreation; the Rev. Leslie H. John son, institute director; the Rev. Harold D Smock, intermediate camp dean; Mrs. Chris tina Fessenden, nurse; Mrs. Josephine Bryan dietician; and Mrs. Edith Crooke, hostess.

Christianity Is On Upsurge

Colorado Springs, Colo. — Methodist mis sionaries from all over the globe agreed at a policy conference that Christianity is on the upsurge everywhere in the world. The conference was called to give delegates, gathering from distant points for the quadrennial General Conference of The Methodist Church in San Francisco, April 23 to May 7, an opportunity to exchange experiences and recommend missionary strategy changes.

Typical of the comments was that of Bishop J.W.E. Sommer of Germany who said that "the Church has prestige in Germany unlike any it has had in the past 100 years." The 70-year-old bishop, who was arrested eight times by the Gestapo during the Hitler regime because he wrote "inflammatory" religious letters to soldiers, said: "There is nothing but friendliness toward America in The Methodist Church of Germany. Eighty per cent of the help the German people have received from America has been channeled through church agencies."

Miss Pauline Kim, a professor of Christian education at a seminary in Korea, said that the only salvation for Korea is Christianity. "Many young North Koreans, even soldiers, are eager for information regarding the Christian world," she said. "Fortunately we are free to teach Christianity in South Korea and keep the Church alive for my people."

The Rev. M. J. Murphree, missionary since 1920 to the Manica peoples of Southern Rhodesia, Africa, said that the response to Chris-

ity among the Manicans had been "most ...rkable." In Cuba, reported the Rev. ...l E. Fuster of Santa Clara, "we must ... a certain indifference among some of ...lder people, but the young folk seem ... inclined toward a religious life."

...dvicemen Demand ...ligious Music

...ligious music was "No. 1 on the hit ...le" of overseas U.S. Air Force men, ac...ng to singers of the Boston University ... Club who returned Tuesday, April 1st, ... an 18-day trip to England, France and ...many, entertaining USAF personnel and ...an audiences at special Lenten concerts, ...ged by the division of Air Force chap...

...e 13 girls who were selected from the ...ice club to make the trip arrived from ...baden, Germany, with their director and ...wife, Dr. and Mrs. James R. Houghton, ...estover Air Base, Chicopee Falls, Mass., ... regularly scheduled flight of the mili...air transport service. The 15 men who ... the trip returned March 31st, with 39 ...ary passengers on emergency leaves.

...ur reception at all of the bases and at ...an concerts was wonderful, and the ser...men surprised us by demanding more ... more religious music," declared Fred ...nberg, West Medway, Mass., president ...e University men's glee club. He said ... "The Hallelujah Chorus," and the "Bat...Hymn of the Republic," were the top ...ites. After each performance a recep...was held so that the students could meet ...icemen personally.

...ay From ...bsolute' Pacifism

...ILADELPHIA — A majority of Quakers ...onger hold strictly to the "absolute paci...position of the first Quaker, George Fox, ...f the colonizing William Penn, in the ...ion of the Peace Committee of the Phila...hia Society of Friends.

...porting to joint yearly meetings of Arch ...t and Race Street Friends, representing ...local meetings, the Peace Committee es...ted that "two-thirds of our Friends hold, ...ad, a combination of pure pacifism and ...ed pacifism that seeks peace-making ...ugh world government, disarmament ... reconstruction." The remaining one-...l was said to be divided probably be...n the "absolute pacifist" and the "mili...' positions.

...e committee, headed by George C. ...din, executive secretary, proposed the fol...ng six avenues toward peace: strength...l personal convictions; resistance to the ...e for uniformity and conformity, such as ...e opposition to the Pennsylvania and ...ral loyalty oaths; use of negotiation in ... dispute; universal disarmament, including opposition to UMT; worldwide reconstruction and co-operative assistance, and support of the United Nations as an instrument of law and order.

ZIONS HERALD 125 YEARS AGO

April 18, 1827

MASSACHUSETTS ELECTION. — Gov. Lincoln is re-elected by an increased majority; Lt. Gov. Winthrop, without any organized opposition. . . .

* * * *

Mexican Manuscript. — An Italian traveller of the name of Beltrami, has discovered in an old convent in the interior of Mexico, a manuscript, which may be regarded unique, and of the most rare and interesting description. It is a gospel, such as was dictated by the first monks, conquestadores, translated into the Mexican tongue, by Montezuma, who alone of his family, escaped the massacres of the conquest, and *bon gre mal* was converted to the Polish faith. It is a large volume in folio, most beautifully written upon Mangey, or Agare paper, as highly polished as parchment, and surpassing papyrus in flexibility.

* * * *

Extract of a letter from a farmer in the interior of Ohio to his friend in Northampton. — "The prices current, which the Hampshire Gazette occasionally contains, make me wish that the canals were done, that I might visit you annually, and furnish you with bacon, eggs, flour, corn, etc. But I am not sure this would do, as I should so much undersell your farmers, that I should be an intruder among them. However, I think I must come, if I live, and bring you one cargo. When transportation becomes cheap and expeditious, our state will ruin New England.

School Is Featured

The Portland (Maine) Sunday *Telegram* recently carried a one-page feature of Kents Hill School, which included a pictorial account of life on the campus. When asked by staff education writer, Mr. Victor A. Schlich, to give a thumbnail description of Kents Hill, Headmaster William W. Dunn summed it up in one sentence, "Everybody does everything." Those three words describe the life of teachers and pupils alike at Kents Hill. Each week is crowded with lessons, sports, and recreation.

The write-up quoted Dr. Dunn with this statement, "Our main objective is to teach boys and girls how to live together, work together, and play together. Unless they can do all three, they're going to face a rough future." Religion plays an important role in Kents Hill life as students regularly attend church and daily chapel sessions.

Schweitzer Authorizes Film

PARIS — Reports are that Dr. Albert Schweitzer, noted medical missionary, philosopher and musician, had authorized a French film company to make a movie of a portion of his life, after declining similar Hollywood offers. In New York, intimate acquaintances of Dr. Schweitzer expressed some doubts concerning the report. They pointed out that the missionary is "a stickler for authenticity." Offers by several Hollywood companies to film his life story were turned down by Dr. Schweitzer during his 1949 visit to the U.S., they said, because of his belief that no film version of a man's life can be truly authentic.

According to the reports, Dr. Schweitzer, who now is back at his mission station at Lambarene, French Equatorial Africa, has granted permission to Andre Haguet to do a film version of Gilbert Cesbron's success, "It's Midnight, Dr. Schweitzer." The play dealt with the early life and work of the 77-year-old doctor.

Pierre Fresnay, one of France's leading actors and Alsatian-born like Dr. Schweitzer, will play the title role, the reports said. The missionary, who was said to have agreed to make a brief film appearance at the movie's end, was reported to have suggested that the film be made in French with only French actors and technicians. The producers have agreed, it also was reported, to turn part of the proceeds of the film over to aid Dr. Schweitzer's leper colony and hospital in Africa.

Boston University Enrollment

Boston University's enrollment for the 1951-52 academic year was announced by President Harold C. Case, showing 29,633 students in 16 schools and colleges, evening, extension and summer courses. Of these, 9531 are studying current fulltime programs. There are 18,161 men and 11,472 women.

The drop from last year's 31,593 students was attributed to the enrollment of fewer veterans because of graduation and depletion of benefits under the G.I. Bill. There are 8670 ex-servicemen in current courses, compared to 11,912 last year and 14,758 in the peak year of 1947-48.

Included in the current figure are 7050 summer of 1951 students, one of the largest number ever to take summer study at the University. Within the framework of Boston University, the 16 schools and colleges provide students small-college advantages and close student-faculty relationships. Individual college enrollments range from approximately 250 students in one college to 3192 students in the school of education.

Methodists Add 138,259 New Members

Chicago — As a result of 31 evangelistic missions held during the past seven months 138,259 new members have been added to The Methodist Church, it was announced at a meeting of the denomination's Board of Evangelism executive committee. One of the principal features of the missions has been home calls by teams of laymen, according to Dr. Harry Denman, of Nashville, Tenn., executive secretary of the board. He estimated that more than 100,000 laymen shared in the visitation campaign since last September.

The board emphasized that its report did not include regular additions to membership rolls from the churches, local revivals, or pastors' membership classes. It is merely the figure for the missions supervised by the Board of Evangelism. The report was made by Dr. Harry L. Williams, of Nashville, national director of United Evangelistic Missions for the board. Bishop Ralph S. Cushman, of St. Paul, Minn., chairman of the board, presided at the meeting.

Church Honors Negroes

Bartow, Fla. — Parents of Negro boys killed in the Korean war were guests at a supper given by men and women of the year-old Wildwood Baptist Church. Following a unanimous vote of the Women's Missionary Union to invite the mothers, the men of the brotherhood voted to invite the fathers. Parents of two of the three Negro soldiers who lost their lives were present and friends represented a third.

A Negro speaker on the program, Dr. O. Haven Sweet, said spiritual understanding such as that evidenced in the interracial reception would go a long way toward solving the race problem.

New Type Of Fund Drive

Providence, R. I. — A total of $301,700 in pledges for church support and benevolences was reported by the pastors of 26 Baptist churches taking part in the Rhode Island sector project. The project, modelled after the Boston pilot project of last fall, was a 10-day house to house solicitation of members by 500 workers who had been intensively trained over a period of three months. It sought to make every church member responsible for his congregation's budget.

Dr. Kenneth I. Cober, executive secretary of the Rhode Island Baptist State Convention, who released the final tabulation of the Rhode Island project, said the $301,700 represented an increase of 66.4 per cent over the $181,289 received by the same 26 churches in pledges paid during the fiscal year ending in April, 1951.

Several novel features were utilized in the fund-raising scheme, Dr. Cober explained. For one thing, every church member's "giving capacity" was appraised by a committee of 20 fellow members. Such committees operated in all of the churches included in the project. Each committeeman indicated the amount he thought an individual member could give, and the average of the 20 estimates was taken as the expected pledge from that member.

In calling on fellow-members, canvassers took with them a turnover chart which explained the appraisal method. In a pocket on the last card of the chart, was the appraisal of the member being visited. A primary purpose of the project was to make church members take an actual part in the preparation of their congregation's budget, in contrast to traditional methods whereby the budget is drawn up by the board of trustees.

Vocations Conference

The second annual Christian Vocations Conference was held in Augusta, Maine, on March 28th and 29th, under the auspices of the Maine Conference Commission on Christian Vocations. Sixty-five young people of high school and college age and 18 leaders and visitors were in attendance.

The keynote address was given by Dr. Foster J. Williams of Buffalo, New York, who pointed up the importance of making every vocation a Christian vocation. Dr. Foster also conducted a class and gave a great deal of time to personal counseling. A special feature of the program was a seminar for pastors which Dr. Foster conducted the first evening.

The nursing profession was represented by Miss Olive Nelson, director of nursing at the Deaconess Hospital, Boston; and missio were represented by Miss Alice Murdo secretary of missionary personnel of t Board of Missions and Church Extensio New York. Christian education and deaco ess work were presented by Miss Marga L. Stimson, deaconess and director of Chr tian education, Auburn, Maine.

All these leaders were busy throughout t entire session with class work and person counseling. Addresses were given by Mi Nelson and Miss Murdock on the afterno of the second day. At the close of the peri an opportunity was offered the young peop to register their decisions for full time Chri tian work, and many of them did so.

Other leaders of the conference include the Rev. G. Duncan Moores, conference e ecutive secretary of the Boards of Educatio and Missions, who presided; Dr. Frederic W. Whittaker, professor of church histor Bangor Theological Seminary, who gave on of the inspirational addresses, using the sub ject, "For the Harvest of the Lord;" the Re Elwin L. Wilson, Chaplain at the Universi of Maine, and the Rev. Chauncey D. Wen worth, district superintendent.

Worship was conducted by the followin young people: Nelson L. Newcombe, A burn; Miss Nancy Packard, Portland; an Charles Hoyt, University of Maine. The re reation period was in charge of the Re George Emery, Waldoboro, Maine. The ho pastor was the Rev. Arthur G. Christophe Meals were served by the Woman's Societ of Christian Service of the local church.

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to

Worcester Elastic Stocking
Company
58 Front Street
WORCESTER MASSACHUSETTS

Missouri Methodist Churches

St. Louis, Mo. — Methodist churches i Missouri added 12,291 new members as th result of a seven-week evangelistic mission it was announced. Of the 30 such mission held since last summer from coast to coas the Missouri one was the second largest i terms of new members received, being toppe only by Oklahoma with 12,400.

"The results were magnificent — far ex ceeding our expectations," said Bishop Iva Lee Holt of the St. Louis area. Separat evangelistic missions were held in the thre annual Conferences of Missouri. The Mis souri Conference, which covers most of th northern half of the state, led the area wit 4,406 new members.

Hails Decision In Delaware

New York — The decision of Chancello Collins J. Seitz of the Delaware Court o Chancery opening the way to the admission of Negro school children to "white" elemen tary and high schools in a Wilmington sub urb "is the first real victory in our campaig to destroy segregation of American pupils i elementary and high schools," Thurgoo Marshall, NAACP special counsel, said upo reviewing the decision.

his forthright decision, handed down April 1st, Chancellor Seitz based his on upon the demonstrable inequalities ng between the facilities afforded Ne- pupils and those available to white chil- However, he stated unequivocally: "I e the 'separate but equal' doctrine in ation should be rejected, but I also be- its rejection must come from" the d States Supreme Court.

testant Named e - President

EVELAND — Herbert H. Kennedy, former of General Motors' Frigidaire Sales , and a Protestant, has been appointed president in charge of development at Carroll University, a Roman Catholic ution. Mr. Kennedy, an active member he Methodist Church, is widely known vic circles.

nouncement of the appointment was e by the Very Rev. Frederick E. Welfle, president of the university. Father Wel- aid that Mr. Kennedy "will have re- sibilities with business and industrial rs to bring Carroll their continuing as- nce." He said the appointment was nanent and full-time.

ommenting on his new post, Mr. Ken- said: "My examination of the Jesuit m of education convinced me that it es by reason the very fundamentals upon h our country was founded."

aker Teacher Fired

ARRISBURG, Pa. — One public school teach- as been fired, two others have resigned at least one public official in the higher kets is out of a job because they would subscribe to Pennsylvania's new loyalty law. Fired from his job as sixth and nth grade teacher in the Millville public ol was Quaker Eugene L. Mercer, Jr., of the dean of physical education at the ersity of Pennsylvania.

r. Mercer, who refused to take the oath use of religious objections, said the loyal- w "helps create an atmosphere of mis- amongst us which inhibits complete dom of discussion. We must have this dom if we are to boldly seek out peaceful tion of the conflict with communists," aid. "The law widens the gulf between nd communists. We must have faith in processes of democracy."

ul W. Goulding, a high school teacher Nazareth, resigned because he said re- us scruples precluded his taking the oath. other Philadelphia suburban teacher quit rather than adopt the loyalty oath. public official who resigned was Hans nenfeld, $7,280-a-year researcher for the adelphia city planning commission.

ll public employees and teachers were re- ed to have taken the oath by April 1st under penalty of dismissal. New employees must take it as a condition of getting jobs. The oath pledges allegiance to the state and national governments, and the taker swears he is not a member of any subversive group.

Air Force Veteran To Alaska

An Air Force veteran who served fifteen months in Alaska will return to the territory this summer with his bride to minister to people in the Aleutian Islands. The new Methodist preacher for the Sand Point-Unga station is the Rev. David Blackburn, Pittsburgh, Pa.

A senior at Boston University School of Theology, Mr. Blackburn and his fiancee, Miss Ramona Slaughter, Chaffee, Mo., are preparing for service under the division of home missions and church extension of the Methodist Mission Board. This summer they will graduate, be married, and leave for Alaska after they are commissioned as missionaries.

The couple met at the Cleveland Methodist Youth Conference in 1947 and became better acquainted at the Inter-denominational Christian Youth Movement in Grand Rapids, Mich., the following year. Both have served as youth fellowship presidents and "caravaners." Mr. Blackburn was a member of a "caravan" of young Methodists holding religious services and carrying on educational projects in Florida, and Miss Slaughter served one summer in the California-Arizona Conference and the next in West Virginia.

As a member of the Air Corps Reserve, the young minister attended Carnegie Institute of Technology, completing three terms before his eighteenth birthday. When he was sent to Alaska he "first became conscious of a sense of mission and began to consider the ministry seriously." At Anchorage he became active in the Presbyterian church, serving as choir member, teacher, president of the youth fellowship, assistant at a mission chapel, and custodian of the church for eight months.

Returning to the States, he entered the University of Pittsburgh, where he received a degree in psychology. In 1949 he entered Boston University to prepare for the pastoral ministry. At present he is president of the New England Regional Council of the National Inter-seminary Movement.

Miss Slaughter, a 1950 graduate of State College, Cape Girardeau, Missouri, taught home economics for two years in Missouri. She has done graduate work in that field at the University of Missouri and is a candidate for a master of religious education degree at Boston. A former district Methodist Youth Fellowship president, she served in Wesley Foundation and other activities in college. In Boston, the couple has been taking part in church activities. The student-minister served as assistant pastor at Immanuel Methodist Church, Waltham, Mass. She has taught in Old South Church school in Boston. "Their life sketches show the wholesomeness of Methodist youth development," says Dr. M. O. Williams, Methodist missionary personnel secretary.

Incorporated 1858

PREACHERS AID SOCIETY · NEW ENGLAND CONFERENCE THE METHODIST CHURCH

Justice for Christ's Ministers — Effectiveness for Christ's Church

OUR MISSION!

"To Aid And Relieve Sick, Infirm And Aged Ministers Of The N. E. Annual Conference. . . ."

IF YOU CAN HELP, CALL OR WRITE

REV. M. L. BULLOCK — EXECUTIVE SEC.
581 BOYLSTON STREET — BOSTON, MASS.

MR. S. O. MACMULLEN — TREASURER
87 KILBY STREET — BOSTON, MASS.

Court Upholds YWCA

TRENTON, N. J.—The State Supreme Court has upheld the Atlantic City Young Women's Christian Association in placing religious restrictions on its voting membership. The ruling reverses a Superior Court decision of last July which held that the association must accept as voting members any applicants of good character regardless of their religious belief or affiliation.

With the Supreme Court ruling, a more than two-year-old controversy over the confessional position of the Atlantic City group comes to an end. This position is stated in a by-law which limits voting membership to "members of Protestant Evangelical churches." The State Supreme Court decision does not involve the national YWCA organization which accepts as members non-Protestants, as well as Protestants of all denominations. The Atlantic City group severed all connections with the national body in 1949.

He Knows All About General Conference

If his true vocation were not the shepherding of a church of 900 members in Milan, Tenn. one might almost call the Rev. Dr. Lud H. Estes a professional secretary. He served his own annual conference in that capacity for 28 years. He was twice assistant secretary, then secretary of the General Conference of the Methodist Episcopal Church, South. Three times he has been secretary of the Southeastern Jurisdictional Conference.

But it was in 1939 in Kansas City when Dr. Estes stepped into the big league class of secretarying. Here he was made the scribe of the Uniting Conference, in which three major branches of American Methodism were brought back into one church. He filled the job so well that the three General Conferences held since unification have made their first item of business his election to the secretarial office.

For the secretary of a General Conference for weeks before the session every day is memorial day. By the middle of March the postman had brought to Dr. Estes more than a thousand memorials. These memorials, in Methodist language, are petitions for legislative action, sent him in triplicate from individual Methodists, or groups of Methodists. By the third day of the session, secretary Estes expects there will be 500 more memorials to be referred to the proper committees.

While scores of subjects have inspired memorials, Dr. Estes has found that the three most popular 1952 subjects, so far, are the Methodist Federation for Social Action, the Re-establishment of Children's Day, and clergy rights for women.

The secretarial offices of a Methodist General Conference tally up a sizeable staff. The secretary will name 19 assistants, to each of whom he will assign a specific exacting task. In addition he will appoint ten more staff men to handle ballots and tellers and to count standing votes. Three stenographers will serve the secretary and assistants and six more will be at the service of committees. Three stenotypists will record the proceedings.

Among a secretary's pro-conference duties is the issuance of credentials to delegates, then compiling the committee lists when the delegates have indicated their choices. This data is organized and edited into the handbook for delegates. When the conference is over the secretary edits the General Conference Journal, a book about the size of an unabridged dictionary, and he assists in getting the Discipline to press.

The Discipline provides that the General Conference must have between 600 and 800 delegates. The ministers of each annual conference elect one ministerial delegate for every 70 ministerial members and one additional delegate for a major fraction thereof. The lay delegates elect an equal number of lay delegates.

Dr. Estes reports that the total authorized membership of the San Francisco General Conference is 746, but conditions in China will keep 20 delegates from their seats and the situation in European "iron curtain" countries will prevent the coming of six others. Of the 720 Dr. Estes says that 66 will be from outside the United States. Women delegates number 75. Probably the delegation from the Central Provinces in India will have traveled the farthest. The Rev. Dr. John R. Kenney, pastor of Glide Memorial Church, San Francisco, will be able to walk to sessions from his office.

Dr. Estes has made an interesting tabulation of the occupations of the lay delegates. Business executives head the list, with 84. Educators are next, 51. Then come attorneys, 38; insurance men, 14; homemakers, 14; editors, 8; doctors, 8; bankers, 8; farmers, 7; accountants, 7; morticians, 6; postal employees, 6; dentists, 2; court stenographer, 1; government employee, 1; social worker, 1.

Dr. Felton Honored

Madison, N. J. — Dr. Ralph A. Felton, professor of rural sociology at Drew University, received an Oberlin Fellowship award "for distinguished service to the rural church" at Cornell University, March 18th, in connection with the 41st annual farm and home week.

The award is named for John Frederic Oberlin, an Alsatian pastor who lived from 1740 to 1826 and is generally regarded as the father of the rural church movement. The presentation, a certificate and pin, was made to Professor Felton by the Rev. Kenneth Roadarmel, president of the New York State Council of Churches, and Dutton S. Paterson, a member of the New York State legislature.

While at Cornell Professor Felton gave two talks: "A New Gospel of the Soil" and "Growth and Development of the Rural Church Movement." He joined the th logical faculty at Drew in 1930, and has do extensive research on the rural church. is author of a number of books, pamphl and articles on its problems.

Among the 72 American seminaries a colleges having rural church departmen 22 are directed by men trained at Drew. addition there are seven serving in foreig countries.

CAMP SKYLAND

on Lake Champlain, South Hero, Vermont. For young people, adults and families. A safe place for you to vacation with your family. Churches in nearby village. Rate $37.50 to $50 per person weekly.

Special rate for children.

Please send for folder.

William J. and Mabel K. Norton, owners and managers.

P. S. CHILDREN LOVE IT HERE.

Hits Postponement Of Actio

New York — A statement "roundly co demning the failure of the National Coun of Churches to take positive action on rac segregation" was issued by Bishop D. Wa Nichols of the African Methodist Episcop Church. The bishop's statement followed decision by the council's general board postpone action on a statement denouncin racial segregation until its June meeting Chicago.

At the same time, Bishop Nichols said h church would not withdraw from the cou cil, but would "fight from within for elim nation of reaction in religion." Meanwhil 75 African Methodist Episcopal Church min sters met and adopted a resolution urging th council to reconsider the question before th June meeting.

Church-Sponsored Raffles

Tucson, Ariz. — In a drive to end a gambling — even the kind which aids r ligious and charitable groups — police chi Don J. Hays blocked two car raffles by loc churches. In one instance, his permissio was sought for the raffling of a sedan donate for the benefit of a building fund. He d nied the request and the car was returned t the donor.

In the second case, tickets were already be ing sold on a machine when Mr. Hays direc ted that the money be refunded to purchaser He has appealed to churches and charitab groups to cease all activities smacking o gambling until the legislature has amende present laws to make exceptions.

'Keep Christ In Christmas'

Wilmington, Del. — Fortified by an en couraging message from Mayor James F Hearn, the newly formed "Keep Christ i Christmas" committee held its first meeting It outlined a three-point achievement pro gram under the direction of W. H. Kitchelt Jr., prominent Presbyterian layman, and Mis Helen Griffith, co-chairman:

Emphasize the spiritual values of Christ mas at public gatherings to be addressed b high-calibre speakers; seek to discourage b persuasive methods the pre-holiday office par ties which have become more or less notori ous with this city's large proportion of offic workers; and set up civic cribs depicting th

ty scene as public reminders of the real ng of Christmas.

Churches, service clubs, radio stations and groups and organizations were represented at the meeting, held in the mayor's ion room in the public building.

y Of Church Colleges

LUMBUS, O. — The story of what the Methodist colleges in Ohio are doing outh will be told by 506 specially trained assadors of good-will" who will visit ate's 1931 Methodist churches and 1110 al charges during the next two years.

e volunteer ambassadors attended trainonferences at the four colleges to equip for their mission, which is starting imtely. Included in the group are alumni, nts and faculty members of the four lls: Ohio Wesleyan, Ohio Northern Uniy, Mount Union College and Baldwinace College.

ry Louise Foss

IAM I. WARD

who bore this name made it, through ars of earthly life, a synonym of gracliving, fruitful service and precious mem- She was born in Sutton, Quebec, a hter of Stephen E. and S. Eliza (Mar- Westover. At an early age she acquired bership in the Methodist Church in Sut- which her parents helped to establish. attended Sutton Academy and taught l in Canada for a number of years. she became the wife of R. Arthur Foss, mber of the catering firm of Westover Foss, of Boston.

om the time of her marriage she was a nt of Massachusetts. Becoming a memf the Tremont Street Methodist Church oston, she began to make a record of anding Christian service. She found a in the Woman's Home and Foreign onary Societies, also in the Sunday ol and ladies aid society. She developed cial interest in the Deaconess Aid So- of which she became a life member which she served, successively, as vicedent and president.

moving from Boston for some years, she ed into the social and civic movements e Old Colony region. Coming again he city she gave herself with keen int to the work of the Tremont Street ch, which was being successfully led by astor, the Rev. Azariah Reimer. Students Boston University School of Theology, gave valuable assistance, under her di- on, in the effort to promote Sunday ol attendance, remember her with high eciation. In her last days the young le and children sent her kind expressions ratitude for her influence, which helped e them get ready for eager service.

The last fifteen years of her life, her husband having passed away, she lived in Sandwich, Mass., sharing the home of her sister, Miss Eva L. Westover. Although continuing to hold membership in the Tremont Street Church, she entered into the religious and social movements of the town to which she had come. She attended the Federated Church and lent a hand in its doings. She helped organize the women of its Methodist constituency into a Woman's Society for Christian Service, and was its president for two years, leading them in useful activity. She was a member of the Sandwich Woman's Club.

Days of pain and nights of unrest marked an extended period of illness, yet cheerfulness and unfailing trust in divine grace prevailed. She welcomed death which brought relief on the last day of the old year. She is survived by two sisters, Miss Westover, and Mrs. Jesse L. Allen of Everett, Wash.; also by three brothers, Frank L. of Denver, Egbert W. of Val d' Or, Quebec, and Reuben M. Westover of Edmunds, Wash.

The funeral service was held in the Federated Church, Sandwich, on January 2nd, conducted by the pastor, the Rev. Frank A. M. Coad, the writer assisting. Burial and committal services were at Woodland Cemetery in Everett, Mass.

Do You Need An Organist?

A young German musician is available for a position as organist or teacher in America, according to Dr. Ralph E. Dodge, associate secretary of the Division of Foreign Missions. The young man, Harold Rohlig, is the son of a Methodist minister and is recommended by Bishop J. W. Sommer of Germany.

Rohlig, born in 1926, passed the public examination for private music teachers in Aurich, Germany with the mark of "very good." He has studied organ, composition, piano, singing, rhythm, pedagogics and psychology, organ-building, and liturgy. He is a youth leader and Sunday school teacher in Osnabruck, where he serves as organist. Further information may be obtained from Dr. Dodge, 150 Fifth Avenue, New York 11, N. Y.

ATTENTION CHURCH BUYERS!

It Will Be Wise To Order Children's Sunday Bibles As Soon As Possible.

In Spite Of Increasing Costs We Still Say:

The Widest Variety And Advantageous Prices May Be Had From

Massachusetts Bible Society

41 Bromfield Street Boston 8, Mass.

Disapproves Appropriation For Vatican

WASHINGTON, D.C. — The House appropriations committee voted to disapprove a request from the State Department for $70,000 with which to establish a diplomatic mission at the Vatican. The committee did so by adopting, 19 to 17, a "rider" amendment sponsored by Rep. Prince H. Preston (D.-Ga.) to provide that none of the funds appropriated for the State Department in fiscal 1953 "may be used for a new diplomatic mission prior to confirmation by the Senate of the appointment of the first head of mission or other diplomatic representatives."

Mr. Preston said that the amendment was specifically designed to prohibit the use of any of the funds for a mission to the Vatican. The sub-committee that handled the State Department bill had raised no objection to the Vatican mission and recommended to the full committee that a flat sum of $78,000,000 be appropriated for "salaries and expenses" of the Department in connection with missions abroad. The only mention of the Vatican item appeared in the budget justification submitted to this sub-committee by the Department.

Convocation At Duke

DURHAM, N. C. — The 1952 Christian Convocation will be held at Duke University June 3-6, Dean James Cannon of the Duke Divinity School has announced. Several hundred ministers from throughout the Southeast are expected to attend the four-day series of workshops, refresher courses and addresses by outstanding religious leaders.

Principal speakers will be Dr. Liston Pope, dean of the Yale Divinity School, and Dr. John Seldon Whale of Drew Theological Seminary, convocation preacher on the John Douglas Pitts Fund. Dr. Pope will deliver the third series of James A. Gray lectures on "The Ministry to the Community." This annual lecture series is endowed by James A. Gray of Winston-Salem. Dr. Whale will deliver three major sermons during the convocation.

Participating agencies in the convocation will be the Duke Divinity School, the North Carolina Pastors' School, the North Carolina Rural Church Institute, and the Methodist Board of Ministerial Training. Information concerning the convocation may be obtained by writing to the Christian Convocation, Duke Divinity School, Duke Station, Durham, N. C.

PERSONS

The Rev. and Mrs. W. J. Atkinson will celebrate their golden wedding anniversary at an open house at their home at 244 N. Chicago Street, Litchfield, Mich., on Saturday and Sunday afternoons, April 19th and 20th. Mr. Atkinson is a retired minister of The Methodist Church, having served in the New Hampshire, Vermont and Michigan Conferences.

Phillips Robbins, the son of the Rev. and Mrs. Horatio F. Robbins of the Methodist Church in Leominster, Mass., was recently elected to Phi Beta Kappa at De Pauw University, Greencastle, Ind. Mr. Robbins will enter the University of Illinois on scholarship in September, working for his Ph.D. in antibiotic research.

Chaplain Wilson Joins Far East Staff

Chaplain (Colonel) James T. Wilson has assumed duties as Far East Command chaplain, with headquarters in Tokyo. He replaces Chaplain (Colonel) Ivan L. Bennett, who is returning to the United States to retire from the service.

Chaplain Wilson, a native of Quincy, Illinois, is a minister of the Methodist Church. He went on duty with the Army in May, 1936, and has served in Hawaii, Germany, the Mediterranean theater and the United States. Prior to his new assignment, Chaplain Wilson was Third Army chaplain, with headquarters in Atlanta, Georgia.

Chaplain Wilson received his bachelor of arts degree from Wesleyan University in 1926 and his bachelor of divinity at Northwestern University in 1929. He was ordained in 1930 and served civilian parishes in Tolono and Macon, both in Illinois, prior to his military duty.

The Board of Trustees of the First Methodist Church in Yonkers, New York, held a unique meeting recently in the executive suite of Mr. Russell V. Downing, in Radio City Music Hall in New York City. Mr. Downing, besides being a trustee of the church, is president of the Music Hall. Following the meeting, the members of the board were Mr. Downing's guests at the Music Hall performance.

Mrs. Harry John Booth, mother of Dr. Edwin Prince Booth of Boston University School of Theology, died on Saturday, March 29th in the West Penn Hospital in Pittsburgh, Pa.

At a special meeting on labor and management at the Park Avenue Methodist Church in Worcester, Mass., the Rev. Emerson W. Smith of West Newbury, chaplain to labor and management for the New England Conference of the Methodist Church, pointed out the obligation of the church to deal with labor problems. Mr. Smith was introduced by the Rev. John David Erb, pastor of the Park Avenue Church.

Chapel Dedication

Shown at the dedication of the E. Ray Speare Chapel at the Methodist Church in Newton Centre, Mass., left to right, are: Dr. H. Daniel Hawver, pastor of the church; Dr. E. Ray Speare, treasurer of Boston University; and Dr. Daniel L. Marsh, chancellor of Boston University. (See story, Zions Herald, *March 26th, page 19.)*

Union Church Honors Arnold

At the regular meeting of the annual church conference on Thursday evening, April 3rd, the members of the Union Methodist Church of Boston unveiled a bronze plaque in honor of Dr. Willard C. Arnold, superintendent of the Boston District of The Methodist Church, "in honor of his unselfish and untiring service in helping the congregation to secure this beautiful edifice free of debt." A year ago, the church dedicated the Arnold Chapel, which the district superintendent helped them plan and build.

After the business session and the unveiling, largely attended by members of the church and their friends, Dr. and Mrs. Arnold were presented with gifts by the congregation and by the pastor of the church, Egbert C. McLeod. Refreshments w served by the Stewardess Board of the chur

Mrs. Ralph E. Diffendorfer, wife of late president of the Japan Internatio Christian University Foundation, sailed cently from San Francisco for Tokyo, wh she will attend the dedication of the insti tion her husband worked unceasingly establish. She will officially represent Division of Foreign Missions of the Me odist Church and the Women's Division Christian Service. The dedication of the ne International Christian University in Mita located seventeen miles northwest of dow town Tokyo, will be held on April 29th. the following day, the University will op a limited program of language study, search and service.

Presents Texts To University

Boston University will receive 70 books augment research material in its Latin-Ame ican regional studies program from Adhem de Barros, a leading Brazilian industriali who plans to give the University a total 3,000 volumes dealing with the current sce in his country.

On Tues., April 8th at 4:00 p.m., at cer monies in his office, President Harold Case of Boston University received the tex on the South American country's sociolog geology, history, politics, and literature fro the consul, Dr. Paulo de Moura, also a speci lecturer on Brazilian civilization at the un versity.

According to Dr. Maurice Halperin, rector of the University's Latin America studies program, now enrolling approximat ly 280 students studying for government and commercial positions in Pan-America countries, Boston University has probabl the most complete collection in the Unite States on Sao Paulo, Brazil's leading coffe and industrial region. With the aid of th University of Sao Paulo, governmental offic trade and industrial organizations, the uni versity has gathered nearly 4,000 differen papers, periodicals and reports on that are alone.

The Rev. Herbert W. Hahn, pastor of th First Methodist Church of Lee, Mass., is au thor of the recently published book, "Build ing a More Perfect World." The book point out the importance of a strong faith in th charter of the United Nations, and consider the subjects of race relations, economic re lations, the family, education, freedom and democracy, missionary work and the prob lem of peace. Mr. Hahn is also author of two previous books on religion, as well a numerous published prayers and sermons.

EVENTS

thousand dollars was presented to the William H. Duvall, minister of the At- Methodist Church, North Quincy, on the occasion of the church's 25th ersary banquet on April 3rd. The y will be used for the redecoration and of the church. Speaker at the banquet Dr. Harold C. Case, president of Boston rsity. Ralph I. Bailey, master of cere- es, presented the thousand-dollar check . Duvall.

Friday, April 25th, at the Palace Hotel n Francisco, Boston University School heology alumni will be guests at a din- t 6:15 p.m. Dr. Harold C. Case, presi- of Boston University, and Dean Walter uelder of the School of Theology, are g the arrangements for the dinner.

e New Hampshire Conference Board of sterial training and qualifications will in the faculty lounge at Boston Uni- y School of Theology from 10 a.m. to n., Tuesday, April 22nd, to interview dates for admission and orders.

rcester District ing Conference

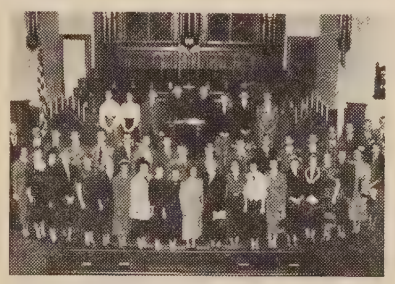
e Spring Conference of the Worcester ict will be held at Wesley Methodist rch, Worcester, Mass., Monday, April beginning at 2:30 p.m. The afternoon n will open with a devotional period, y the Rev. Donald E. Paige, pastor of tnut Street Methodist Church, Gardner, . The program to follow will include rts and presentations of certain important ict and Conference projects. W. Al- Lotz, director of Rolling Ridge Con- nce Center, will give an illustrated talk Rolling Ridge. Necessary Disciplinary ness will be transacted.

fellowship supper will be served at 6:30 Tickets are 95 cents, and reservations be made through the local pastors. In evening the fourth annual District lay- 's night will be observed. Farnham B. lding, District lay leader, will preside, report on District lay activities. The ley choral bell-ringers will entertain with rogram of music, both vocal and with silver English bells. The address of evening will be delivered by the Rev. rles X. Hutchinson, superintendent of Norwich District, New England South- Conference.

he annual meeting of the Boston Meth- t Social Union will be held on April 21st St. Mark's Methodist Church in Brook- , Mass., in conjunction with the Boston rict Spring conference. Speaker at the dinner meeting will be Dr. Welthy Honsinger Fisher, noted author and educator. It will be the final meeting of the Social Union until October.

Calvary Methodist Church in Taunton, Mass., observed its tenth annual Lenten institute March 12th-April 2nd. Fellowship suppers and the Lenten hymn-sings were conducted by Miss Hazel F. Mader, minister of music. Devotional speakers included Miss Una E. Dary, Dr. R. L. Roberts and the Rev. Horatio Short. Guest speakers were Dr. Sam Hedrick, dean of the School of Law at Boston University, and Dr. Charles Havice, dean of chapel at Northeastern University.

Bishop's Class



A "Bishop's Class" of 51 new members were received March 30th in Epworth Methodist Church, Worcester, Mass., by Bishop John Wesley Lord in a "Bishop's Day" worship service. The new members were enlisted during a special visitation evangelism drive led by the Rev. Francis C. Wilson, pastor, Roland C. Hallen, lay leader, and Henry F. Johnson, chairman of the board of evangelism. The class is the largest ever received at Epworth Church and the first ever to be inducted by a bishop in the church.

Springfield District Conference

The spring conference of the Springfield (Mass.) District of The Methodist Church will be held on Monday, April 28th, in First Church, Greenfield, Mass. The afternoon business session will begin at 2:30 p.m.

The Springfield District fellowship banquet, with President Robert P. Lambert presiding, will be at 6:30 p.m. The Rev. Royal D. Bisbee of Everett, Mass., will speak, and a male chorus of 35 voices, under the direction of John T. Bone, Jr. of Starrett Memorial Church, Athol, will provide the music.

A $10,000 project to renovate the sanctuary and rebuild the organ of Park Avenue Methodist Church, Worcester, Mass., was announced at the fourth quarterly conference of the church held recently. Final plans for the project will be made at the meeting of the official board, to be held soon. The Rev. John David Erb, pastor of the church, reported that church attendance averaged five per cent more in 1951 than in 1950. The Rev. Charles T. Allen, district superintendent, presided.

The Worcester District licensing committee will meet at Epworth Church, Worcester, Mass., on Saturday, April 19th, at 2:00 p.m. Applicants from the Worcester District for the local preacher's license should appear before this committee.

The Worcester District young adults group will have as guest speaker Miss Virginia Stafford, of the General Board of Education in Nashville, Tenn., at their meeting in the Covenant Methodist Church in Worcester, Mass., on April 30th.

Methodist Chaplains Needed

On the basis of present quotas, 92 Methodist chaplains are needed by September for service in the Army, Navy and Air Forces. It is reported that 50 per cent of those persons now in uniform are non-church related. These 1,750,000 comprise one of the greatest missionary and evangelistic opportunities ever found by the church.

That the work of chaplains produces results is attested by the fact that during 1951, Methodist chaplains reported 3771 baptisms and 3271 professions of faith of Methodists. Inquiries concerning appointment as chaplain should be addressed to the Methodist Commission on Chaplains, 100 Maryland Avenue, Northeast, Washington 2, D.C.

The Easter offering of Christ Church, New York, of which the Rev. Dr. Ralph W. Sockman is the minister, is for the support of its "parish abroad." This includes the work of Dr. Hyla S. Watters in the new hospital in Ganta Mission, Liberia; the work of Miss Elizabeth Beale, R. N. in public health service in Cuba; assistance to the Rev. Kenneth Vincent on the island of Vieques off Puerto Rico; the furnishing of the president's office and reception room of the International Christian University in Tokyo; and a scholarship in Union Theological Seminary, Buenos Aires, Argentina, which will entirely support a candidate for the ministry for a year.

Letters To The Editor On Riverdale

In Rebuttal

First, I would like to thank Mr. Jones for giving us a chance at rebuttal. Bringing such an issue into the open clarifies it, and helps us build our defenses.

I admit that the statistics Mr. Jones quoted are essentially true. The churches are never filled except on Easter and Christmas. But I think he failed pitifully to appreciate our problem.

Unlike the trend towards consolidation in public education, in which the school is becoming less and less a community center, the Christian church is a definite religious center which is in use at all sorts of odd hours.

A church or Sunday school must be within easy walking distance of its parishioners, or it is a complete loss to many of the people. Even if transportation was provided to regular services, what about odd meetings, rehearsals, etc.? Besides, we like a neighborhood church, and a pastor and his family who "live in." To be a little bit crude, "Out of sight could well be out of mind," in many cases.

We don't go to church to fill up empty pews, no matter how much we wish they were filled. Personally, I'd rather see a new church with a smaller auditorium, better Sunday school facilities, and efficient modern construction that would facilitate economical upkeep. This is an opportunity for Riverdale to show how much improvement can be made over the old-fashioned type of building which caused a good many headaches and "gripes."

Surely the house of God is worthy of the very best we can give, if it is to be a tool of our faith.

MARION S. LANDRY,
Gloucester, Mass.

Not Opposed

I am just as grateful for the letter of the Rev. Archiver J. Strait (ZIONS HERALD, March 19th) on the "Riverdale Decision" as for that of the Rev. Robert K. Jones (ZIONS HERALD, March 5th) written in opposition to the decision for a rebuilt church at Riverdale. Dr. Strait gives us needed and full light on the other side of the question. However, my own letter, appearing beside that of Dr. Strait, would seem to be a rebuttal. But this is not the case, as each of us wrote without the other's knowledge.

I have already been quoted by one party as being opposed to a new church, perhaps to all new churches. A careful reading of my letter could give no such impression. But careful reading by all readers is always too much to expect.

My thought entirely was to deal with the grievous denomination-wide problem of too many dying churches, inadequate pastoral care because of only week-end preaching, no administration of the sacraments, and all topped off by starvation wages.

To Riverdale, I say, "Success in your after-the-fire venture." To Riverdale, I also say, "Look to your future pastoral care and support."

(Rev.) GUY ALLEN,
Dorchester, Mass.

Riverdale Wants It

In regard to the recent letter you published against the rebuilding of the Riverdale Methodist Church, I would like to send you the following facts.

The members and congregation of the Riverdale Methodist Church are very much disturbed that everyone is not in accord with their rebuilding program. It is a terrible loss to have your church burn — especially a church that is 117 years old, one that the same families have attended for generations. A part of our lives have gone. While we Riverdale Methodists know that God is everywhere — it is the church which is designed to promote worship — the music, the fellowship, the offering, the prayers, the sermon, the period of quiet, the beautiful altar, the candles.

The Riverdale Methodists are now meeting in a community building, one in which my grandfather over 70 years ago went to school which was later converted into a fire engine house by the city; and now that its usefulness has gone, it has been taken over by the men in the community as a club house. Since January 31st, it has been our place of worship too. We have a make-shift altar; our gold candle holders, which were rescued by a brave fireman from the fire; our beautiful mural of "The Ascension," which was our inspiration to rebuild, stands at the front and reminds us each Sunday morning of the church which we loved.

At a church conference held Feb. 10th 1952, it was voted unanimously by the more than one hundred people present, to rebuild. In summer months; we have a regular attendance of 50 to 100, increasing during the summer months; we have a regular attendance of 200 in the Sunday school; we have a wonderful hard working Women's Society of Christian Service; we have a self-supporting choir with 12 to 16 members who purchase their own music, robes, contribute to the parsonage and church needs (already have raised $400 and pledged $500 more to the building fund); a youth fellowship that since Jan. 31st has raised and turned over to the building fund, a check of $750; a Wesleyan Service Guild, a new organization formed recently of young women, ready and willing to work for the church who have pledged $1000 to the rebuilding.

Since the fire, the congregation of the church has received much encouragement and help from our District Supt., Dr. A. J. Strait, who came to us immediately and has met with our committees several times. But there has been a feeling since the fire, that the Methodist Conference has not come forth wholeheartedly in our time of distress and sorrow. We do hope that any reports against our rebuilding will not effect the churches in the conference who plan to give. Since the fire, I have had occasion to come into contact with many people of all faiths and creeds. People have voluntarily given me money without my even asking — people of all faiths. I have collected and given over $575. I have found inspiration that in this world of turmoil and trouble there is still a kindred brotherhood. My choir sponsored an organ recital on Feb. 20th. A Roman Catholic friend of mine sold 28 tickets for us; she sat beside me at the concert; on my left was a Hebrew friend who is donating the plumbing supplies at cost for the new church, and as I listened to the beautiful music played in a benefit recital by that marvelous organist, Richard Ellsasser of the First Methodist Church, Los Angeles, I thought that truly here is real brotherhood.

The Riverdale Methodist Church has given much, we feel, during its lifetime; it has

DON'T WORRY. HEALTH IS MORE THAN THE ABSENCE OF DISEASE. IF YOU HAVE CAUSE TO WORRY, DO ALL YOU CAN TO REMEDY THE CAUSE, AND STOP WORRYING.
MASSACHUSETTS HEART ASSOCIATION

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

l many student ministers and inspired to go on to larger fields of service; at eight young men have gone into the ry from the Riverdale congregation. hurch was in fine condition before the ewly painted inside, all bills paid; and y our student minister $2000 yearly, an increase of $208 since the fire, a of $2208; and furnish him with the age. We feel we have a very good , and that we are deserving of help time, because the Riverdale Methodists more want to say,

was glad when they said unto me,
et us go into the house of the Lord."

(Mrs.) Karl I. Witham,
Gloucester, Mass.

e Of Ancestors

a member of the Riverdale Methodist h, I feel that I should not fail my an- s. Captain Mark Allen, my great-grand- , was the first sexton and class leader Riverdale Methodist Church. He was he first to ring the church bell.

s said of my other great-grandfather, Hodgkins, that he said to one who on him in his last sickness, that he had hole Bible in his head and heart. An- who watched with him said he spent hole night in prayer.

I going to see the church in River- go, after having such ancestors? De- y, no. I have just completed twenty- years as superintendent of the primary tment of the Sunday school. From the ience I have had, I know the church is d for our youth. Only recently we had e Sunday morning in this department

hen I look at those darling children, and of the first Sunday morning service the fire, I realize how much they need church vestry and classrooms. My one r is that I live to see them back in their h again.

incerely thank you for publishing the s, and hope you will publish this.

Lizzie L. Brown,
Gloucester, Mass.

A Wide Circuit

V. Reid

acy Is Not Enough!

ere is an ancient Anglican prayer that eches" that when we read words "writ- or our learning" we may "read, mark, , and inwardly digest them." I suppose that in the process of digestion we are to take the good and eschew the bad, the unnutritious, and the "filler." But, alas, how many of us read and swallow whole, without selectivity or digestion. We read so indiscriminately and with so little differentiation between protein and poisons that our minds become mental junk-shops, if not garbage cans.

One of the most discouraging things I know about many well-schooled (I hesitate to say educated) people is their utter faith in the integrity of anything they find in print. Tell them "Joe Smith is a socialist" and they'll question you, argue the point. But show them that assertion in the columns of the "Weekly Gazette," and Joe will never be able to live down suspicion. Even if the editor apoligizes later, or the complainant is proven to be trying to cover his own social delinquencies, the charge sticks. "It must be so: I read it."

• • • • • •

"The Interpreter's Bible is a guidebook to the city of the Bible. To some readers the Bible is a foreign city: they can find in this commentary, if it is properly used, a veritable open sesame."

* * * *

George A. Buttrick,
"How to Use The Interpreter's Bible."
Abingdon Cokesbury, Nashville, Tenn.

• • • • • •

And if the document in which the statement appears is well printed, it has all the more evidence of authenticity to those who can read but not inwardly digest. And, if one really wants to drive the charge home, let the statement of it come from some organization — members and backers usually unknown — that has an imposing name or impressive postoffice address. Who would want to disbelieve anything said by the "Research Institute for Pyorrhea," the "Interplanetary Association of Directors of Economics," or from "Box 77, Wall Street, New York?"

The other day I received in the mail (unsolicited) an 87-page "Review of the Methodist Federation for Social Action." It was sent me by a congressman (whom I do not know) from Connecticut (where I do not live) "at the request of Mr. ———" (whom I do not know). It said on the cover that it was "prepared and released by the Committee on Un-American Activities, U.S. House of Representatives, Washington, D. C." It lists the names of all members of the committee, their counsel, their investigator, their director of research. It is printed at taxpayers' expense.

Certainly this must be an authoritative, unbiased, objective study; and the Federation must have been "up to something" to warrant these: such are my instinctive reactions. I could leave it there — and hug my clothes tightly about me as I sidle past any Federation member. Instead, I read it from cover to cover — tried to digest it — also to note its vitamin content.

Actually all the "investigators" and "researchers" of the committee did was to dig into clipping files and reprint what a few newspapers and some acknowledged opponents of the Federation have printed over the past 15 years. There is nothing new revealed; nothing is evaluated; no denial or amplification or explanation by Federation officers is admitted; and most of the quoted matter from the Federation (such as its aims and statements) would be accepted by most Christians. But under the aura or cloud of "investigation," "un-American activities," hints of "communism" and "party line," even quotations from Scripture seem to have ominous connotation. Actually the committee makes no charge, no finding, no conclusion: it simply reprints in one document the old smears, biased newspaper reports, quotations out of context; intimates guilt by association (some 200 persons, nominated for Federation office, many without their own consent, are all listed), innuendos, appeals to hysteria, and red herrings.

There was a day when a man was presumed innocent until proven guilty by legal process: but here the government broadcasts unproven charges, makes harmless statements "wear a hideous mean" by association — and bysteps any effort of people mentioned to deny guilt. Yes, we need to learn how to read "and inwardly digest" and eschew!

YOUR FREE SAMPLE

and our plan will make money for your Church, Lodge, Club. No money needed to start — good profit for your cause.

CHARLES R. DAVIS
Dover, Mass.

Budget Polishers
Use Wet POT CLEANER and SCOUR CLOTH
CHARLES R. DAVIS · DOVER, MASS.

Send sample and details to:
Organization .....
Care of .....
Address ..... Z

EDERAL ENGRAVING CO.
DAY & NIGHT SERVICE
Phone LIBERTY 2496 · 2497
19 EAST ST. BOSTON, MASS.

INSURANCE
— S. T. EMERY —
Gilmour, Rothery & Co.
FORTY BROAD STREET, BOSTON

You're Only Young Once

HOOVER RUPERT

There were, I suppose, more persons in attendance at services of worship in our nation last Sunday than on any Sunday in the year. The duplicate-service-plan has become almost a universal custom among the churches. I have often wondered what the typical church would do if on a given Sunday its entire membership decided to attend its services. Hardly a church would be large enough to hold its total membership! As a matter of fact, I have observed that many churchmen regard an Easter attendance which is equivalent to the membership to be about the norm for last Sunday. Is that true in your church?

So, can I assume that the readers of this column — both youth and adults — were in church somewhere last Sunday? Really, I am aware that few who are non-attenders because of indifference have any interest in this periodical, let alone this weekly effort here!

Do you suppose that folks come to church on Easter just to show off the new or renewed bonnets, dresses, suits? The haberdashery trade makes the most of this season. (Right now you can get some real bargains, I am told, on the post-Easter sales.) The florists report high sales records. The weather man's reputation suffered in some areas, but it soared in others. But is church attendance simply a part of the mad dash in the commercial world which has characterized the past few weeks?

Do you suppose that folks come to church on Easter to gain their annual reassurance that life is eternal, that the Christian faith includes a belief in immortality? Certainly I want to be constantly reassured of this fact of our faith. But what kind of religious habits must one have if he is interested only in that one aspect of the total fund of faith?

Do you suppose anyone really is serious about his religion who makes an annual nod toward God once in the spring of the year? Of course there are thousands who fail even to take annual note, so perhaps we shouldn't be too hard on the once-a-yearer.

All of which is by way of introduction to suggest that very probably there will be services in your church next Sunday and for several Sundays yet to come! Could be there will be regular services right on through until next Easter. Get the point? After all, once you have gone to church, that could be the beginning of a very healthy habit. Do you have the habit? If not, as a young person you should know that regularity of attendance at the services of your church is one of the prime essentials for developing the disciplines of discipleship. I daresay you eat regularly day by day. Why then, should there be any question about the need for regularity in receiving of spiritual food? The nourishment which comes from worship and study in the House of God is essential to soul-growth.

The folks who were in church last Sunday for church school and worship services have a good start on regular attendance. Say, what would happen in your church if you and your fellows in the MYF conspired to make next Sunday's attendance equal last Sunday's?

Douglas For President

As one looks over the list of prospective candidates for the presidency, there is only one who has the stature which is needed at this time in our history. Associate Justice William O. Douglas of the United States Supreme Court is the only man who has, through his years of public service to the country, been consistent in his statements both in domestic and international issues.

He more than any other man looms on the horizon as the one man who has the wisdom and integrity to tackle the many and varied problems which now face the chief executive of our country. His honesty is beyond question, and his attitudes toward the problems of the international scene are constructive and unequivocal. His suggestions both on and off the bench offer hope to a world sorely in need of hope.

As a protest against the names that have already been presented, we, graduate students at Boston University, are starting a grass roots movement to gain support for Douglas for president. Specifically we are desirous of obtaining enough support in Massachusetts to secure a large "write-in" vote for him in the coming preferential primary April 29th.

We would be interested in hearing from those who are willing to obtain promises, from registered voters in Massachusetts, to write in the name of William O. Douglas on the Democratic ballot.

Signed, SAMUEL E. COLLETT,
DONALD M. MAUCK,
LESTER L. MOORE,
JOHN W. MULDER,
JAMES M. REED,
EUGENE F. RICHEY.

Methodism Around The Golden Gate

Preaching on streets, in saloons, and hot
missionaries appointed by the Metho
Board of Missions began the church in S
Francisco in 1847. Today, San Francisco a
the Bay Area have nearly fifty churches, a
California Methodism with two conferen
numbers 251,000. Yet Methodism is s
fighting to keep pace with California's p
nomenal population growth, and the doz
of new churches throughout the state t
Bishops James C. Baker and Donald H. T
pett are called on to dedicate each year
not adequate to take care of the new c
gregations being organized.

Delegates to Methodism's General Conf
ence will see the fruits of the work star
by two missionaries, the Rev. William R
erts and James H. Wilbur. A man who w
to become a bishop and one of the worl
best known and loved missionaries, the R
William Taylor, arrived in San Franci
in the gold rush days of 1849. This pow
ful figure was largely responsible for t
rapid growth of Methodism in California.

Methodism early displayed its concern t
the emigrants who poured into the W
Coast from California. Early Method
missionaries were quick to come to the d
fense of helpless Orientals who were oft
attacked and even murdered without cause
the crude young society. Dr. Otis Gibs
a former missionary to China, gained t
confidence of the Chinese when he went
California in 1868. English schools w
started for them and a building dedicated
1870 served as a refuge for Chinese, oft
attacked by mobs. From this period ca
the saying, "He doesn't have a Chinama
chance."

Kanichi Miyama, a young man from Jap
enrolled in one of the English schools, w
converted and helped establish work amo
the Japanese on the West Coast. From th
beginnings grew present day West Co
works among Koreans, Filipinos, as well
Chinese and Japanese. These racial grou
are served by 49 churches and 15 oth
preaching places. These churches, many
lingual, are aided by the Division of Ho
Missions.

In addition to the Oriental churches whi
delegates will see while in San Francis
there is the Gum Moon Home which tak
care of young Chinese business women w
have come to the city to work. A Woma
Division of Christian Service project, it t
is rooted in a turbulent past. Gum Mo
grew out of an early-day rescue station f
Chinese slave girls. Girls from this mode
day residence club will serve at the bisho
banquet to be held in the Chinese section
the city during the conference.

Methodism has another special minist
in San Francisco. At St. John's Italia
Church, an Italian-born American preache

more than twenty years of service, has over 600 members of the community ome American citizens. Another aid Americans is the immigration service ted by the Woman's Division of Chris- ervice. Here in offices atop the Ap- 's Building, a Methodist worker helps s to get settled, obtain jobs, learn n.

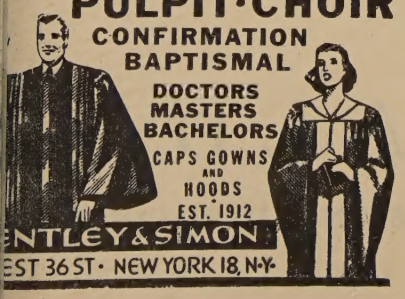
he great universities in San Francisco rea, Wesley Foundations serve thou- of college students. Methodist visitors state will want to visit one of the de- ation's outstanding educational institu- the College of the Pacific at Stockton, has played an important part in the pment of the state. First known as alifornia Wesleyan College, it recently ated its one hundredth anniversary.

ge number of Negroes are making their in California and the Western Juris- is constantly adding new Negro Meth- churches and pastors. In San Fran- Jones Memorial Church has one of the colored congregations of any denom- n.

the Methodist churches in San Fran- delegates will probably become quickly nted with Glide Memorial and its more a thousand members, located in the of the city. Temple Methodist Church e second largest congregation in the

the city whose patron saint is Francis gely Catholic. To see Methodism at its est in California, delegates must ob- the great town and country churches. licism had a headstart in California, this rapidly growing section Method- as grown nearly 34,000 in 1900 to a er of a million today. In places like the Central Valley irrigation development, odism is starting new congregations to rapidly developing areas.

California's newest churches, practically ave received home missions' aid. In bs, villages, and in the countryside, the mination is serving the pioneers who still to California. Of more than 200 Calif- communities of 2500 and above, all but according to 1950 census, reported in- d population in the past decade.



Church leaders advise delegates not to confine their impressions of California Methodism to San Francisco and the Bay Area. And they remind visitors that they are visiting the area where there are probably more people without any church affiliation than anywhere else in the nation.

Twin Area Calendar

(Boston and New York Areas)

April 20 — Northern District, New Hampshire Conference Pulpit Exchange.

April 21 — Boston District Conference, St. Mark's Methodist Church, Brookline, Mass.

April 21 — Worcester District Spring Conference, Wesley Church, Worcester, Mass.

April 22 — Springfield District W. S. C. S. annual meeting, White Church, Chicopee Falls, Mass.

April 22 — Board of Ministerial Training and Qualification of the New Hampshire Conference meeting, Boston University.

April 23-May 7 — General Conference, San Francisco, Calif.

April 24 — Boston District W. S. C. S. annual meeting, Emmanuel Church, Waltham, Mass.

April 25 — Lynn District W. S. C. S. annual meeting, Everett, Mass.

April 25-26 — N. H. Conference M.Y.F. annual convocation at Lancaster, N.H.

May 4-11 — National Family Life Week.

May 7 — Worcester District W. S. C. S. annual meeting, St. Paul's Church, Lowell, Mass.

May 13 — Lynn District spring conference, First Methodist Church, Lynn, Mass.

May 14-18 — Maine Conference, First Church, Bangor, Maine.

May 18 — Rogation Sunday.

May 18 — Dartmouth Lake Sunapee Sub-District M.Y.F. meeting at Enfield, N.H.

May 21-25 — New England Conference, Wesley Church, Worcester, Mass.

May 24 — Aldersgate Day.

May 24 — New England Conference W. S. C. S. annual meeting, Epworth Church, Worcester, Mass.

May 28-June 1 — New Hampshire Conference, Claremont, N. H.

June 1 — Pentecost.

June 4-8 — New England Southern Conference, Trinity Church, New Bedford, Mass.

June 8 — Methodist Student Day.

June 11-15 — Northeastern Jurisdictional Conference, Harrisburg, Penna.

June 20-27 — N. H. Conference M.Y.F., annual Institute, Geneva Point Camp, Winnepesaukee, N.H.

The Homemaker's Corner

Mrs. Harry A. Burnham

Christian Family Life Programs

On Friday, May 2nd, the general department of United Church Women of the National Council of the Churches of Christ in the U.S.A. will mark the beginning of a year's study on building a more secure and more Christian family life.

In any study of that sort, it is always helpful to know how such results have actually been attained in real families. That may be done by reading autobiographies such as "All the Days of My Life," by Amelia Barr, "The Memories of a Hostess," by Mrs. James T. Fields, and "Julia Ward Howe," by her daughters. These are stories of home life in a quieter era; of gracious living and Christian precepts as they were exemplified in the early days of our history.

Then there are two recent books which will repay reading and discussion along the same line: "Adventures in Two Worlds," by A. J. Cronin, should give young people who are starting out "on a shoe-string" courage and confidence as they struggle together against hardships and misunderstandings. And "Grandma Moses" who would "never sit back in a rocking chair waiting for someone to help," hers has been a typical American life, strengthened in its sad and tragic spots by a simple faith which declares that God is good, and right is right.

If, in a discussion group, you would like to add a few books of fiction, there is "Gown of Glory" by Agnes Sligh Turnbull, a book in which you are not dragged to innumerable cocktail parties or asked to wade through mires of sin and sordidness. It is a wholesome story to give to newlyweds; a story of people who laugh and cry, who are sick and get well, who worry and triumph through their love and Christian faith.

The other book has been mentioned in this column before: "The Southwest Corner," by Mildred Walker, a good book to read aloud at a meeting of your group while others sew or knit. It can be read in two hours, and will make everyone happy.

Read these books, and take courage. What has been done is going to be done again, by families in your town and mine.

Positions Available

MORGAN MEMORIAL SUMMER CAMP

South Athol, Mass.

As head counsellors, nurses and camp doctor.

Contact Camp Director,

Morgan Memorial

85 Shawmut Ave., Boston, Mass.

What More Could You Want?

ALERT

Two days after deadline, your weekly copy is mailed to you.
News comes from everywhere and we publish it before it gets "cold."

RELIABLE

The most careful reporting of religious news is a MUST at a time when sensational headlines in daily papers confuse all of us. ZIONS HERALD is committed to honesty.

INDEPENDENT

Club rates are available if 20 or more people subscribe through their local church treasurer. $2.00 per year if you join a ZIONS HERALD club. $2.50 per year for single subscriptions.

YOU OWE IT TO YOURSELF TO KNOW WHAT'S NEW IN RELIGION

ZIONS HERALD

581 BOYLSTON STREET BOSTON 16, MASSACHUSETTS

Library of the UNION THEOLOGICAL SEMINARY
APR 16 '62